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VOYAGE INTO TARTARY.

CONTAINING

A Curious Deſcription of that Country, with part of *Greece* and *Turky*; the Manners, Opinions, and Religion of the Inhabitants therein; with ſome other Incidents.

By *M. Heliogenes De L' Epy*
Doctor in Philoſophy.

Primi Mortalium quique ex his geniti naturam incorrupti Sequebantur, eamdem habeant & ducem & legem, commiſſi melioris arbitrio. Sen. Ep. XC.

London, Printed by *T. Hodgkin*, and are to be ſold by *Randal Taylor* near *Stationers* Hall. 1689.

29

The Priestess of the Son presented wth a Casket of Gold by a youth in the Temple.

A

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A

MVSEVM
BRITAN
NICVM

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TO THE

Right Honourable

THE

EARL

OF

CLANRICARDE.

My Lord,

THE Good Fortune which has always attended me by Sea and Land, in my laſt Travels into the *Levant*, incourages me to preſume, that that ſame Providence, which more

A eſpeci-

eſpecially aſſigns certain *Genius's* to watch over the ſafety of ſuch Perſons, which it culls out for the Execution of the greateſt Enterpriſes, caſt an Eye upon me, from the very Moment that I departed from *London*, with a Reſolution to find your Lordſhip out, in whatever part of the World you were. That Providence doubtleſs it was, which having ſnatch'd me from the gaping Jaws of Dragons in *France*, and deliver'd me from ſeveral dangers and hazards which I ran both upon the one and the other Sea, diverted alſo

from

from my Heart the Sharp pointed Dagger of a *Megera*, which Hell it ſelf had vomited up to overwhelm me at *Venice*: This Providence it was that ſtaid a ſmall Veſſel at *Marſeilles* for ſeven Months together, till the day that I arriv'd to embark my ſelf for *Smyrna*, & to be there before your Lordſhip was to depart, in purſuance of other Voyages quite contrary to the Advantage of your Affairs, and which I could never diſcover. At length being happily return'd home under the Conduct of your ſucceſsful Patronage, after

I had travell'd Six thouſand nine hundred Miles by Sea or by Land in four Months time, I flatter'd my ſelf, that in Dedicating to your Lordſhip this little Piece, which departs from my Study upon a Voyage to the Republick of the Curious, it might find the ſame Good Fortune as the Author of it. Tho' indeed a ſtronger Reaſon oblig'd me to procure it this Honour; that is to ſay, the Grandeur of a Name which has preſerv'd it ſelf untarniſh'd in the Nobility of your Family for many Ages, even till this very day in you

your own Illuſtrious Perſon. For you are deſcended from that Great *Hero*, who aſſiſted *William the Conqueror* to lay the Foundations of a Monarchy, which the Sword of your Anceſtors has ever ſince upheld with the hazard of their Lives. Witneſs that Thunder-bolt of War, the Deceaſed Earl your Father, who for having taken up Arms in the defence of the King his Maſter, had loſt his Head, had not the Vengeance of Heaven cruſht the Tyrant who had condemn'd him by the means of a ſmall number of Judges and Ju-

ry Men, that then acknowledg'd no other Law than Abſolute Power. And your Lordſhip, the true Off-ſpring of ſo many Hero's, tracing their Glorious Examples, declar'd your ſelf againſt your beſt Friend, ſo ſoon as he appear'd to be an Enemy to the King his Father, whoſe Arms your Proweſs caus'd to be redoubted, both in *Flanders* and wherever elſe the Honour of his Commands carry'd you. I could ſay much more, but that your Modeſty obliges me to ſilence. But to what purpoſe ſhould I be multiplying words,

words, when your own Actions themſelves ſufficiently Proclaim the reſt, as well as your Perſon, which alone attracts the Affection and Eſteem of all that have the advantage to know thoſe excellent Qualities with which God has endow'd your Lordſhip; and of which I wiſh your Lordſhip a happy and long Enjoyment. Accept therefore I beſeech your Lordſhip this ſmall Preſent as a Teſtimony of my Reſpect in the Quality of

Your Lordſhips,

Moſt humble and

moſt Obedient Servant.

De L' Epy.

THE PREFACE.

I Had written in my time ſeveral Volumes upon ſeveral Subjects, which afterwards I threw into the Fire; as well for that they diſlik'd me (for I am a very ſevere Cenſurer of my own works,) as for that I did not think them proper for the Genius of the Age, more inclin'd to trifles than to ſerious things. Neverthleſs I was merciful to the Memory of my Adventures, not ſo much for any

Eſteem which I had of them, but that I might leave my Children ſettl'd in a Foreign Country the Conſolation of knowing whence they came, and by what Accident they happen'd to be born. Afterwards underſtanding by the Converſation which I had had with the Bookſellers, that Books of Travels were agreeable to the Palates of moſt Readers, the Inclination which I have had all my life to be ſerviceable to Mankind, made me reſolve to publiſh this ſmall Part of mine, at leaſt to give ſome few hours Divertiſement to the Publick by reading them; with this Promiſe, that if this ſmall Eſſay finds

find acceptance, they ſhall have the whole Journal entire. The Impreſſion was begun in French *the laſt year; at what time finding my ſelf oblig'd to return into the* Levant, *upon the occaſion which I have hinted in the preceding Epiſtle, I deſir'd the Printer to ſtop his Preſs till my return, becauſe I deſir'd to overſee it. In the mean time he had caus'd my Copy to be Tranſlated into* Engliſh, *which I view'd and found faithfully done. After which having reſtor'd him his Tranſlation to do what he pleas'd with it, he deſir'd me to anſwer ſome Objections which had been made in my abſence.*

In

In the first Place they will hardly believe the Shipwrack which I suffered in my Third year, nor the manner how I escaped. Nevertheless there is nothing more certain than what I have said of it: besides other Circumstances, which I have omitted which would seem yet more incredible. All the City of Lyons, *which is the Place of my Nativity, was at that time fully possess'd of it; I was there lookt upon as another* Moses. *Neither am I so old, but that there are still Persons alive that can testifie the same.*

2. *They will have* Heliopolis *to have been in* Ægypt; *I confess*

confeſs it; but that is not the Heliopolis *I ſpeak of. But as there are at this time ſeveral Cities of the ſame name; as* Frankfort *upon the* Maine, Frankfort *upon the* Oder; Lyons *upon the* Saone, *and* Lyon le Saulnier; *or* Lyons *where the Saltpits are, beſides* Leiden *which the* Latins *call* Lugdunum *alſo*: Chalon *upon the* Saone, *and* Chalons *upon the* Marne; Valence *in the* Dauphinate, *and* Valence *in* Spain: *Why muſt it be deny'd, but that beſides* Heliopolis *in* Ægypt, *there may be that other of which I have given the Relation in* Tartary. *They who*

who never ſaw more than their own Village, never imagin that Steeples are of any other faſhion than their own. Lactantius *and St.* Auſtin *laught at thoſe who by the dictates of ſound ſence affirm'd there were* Antipodes. *And a* German *Biſhop was accus'd for a Heretick before* Pope Zachary *upon the ſame ſcore. And if* Columbus *had not diſcover'd the way where others follow'd him, we ſhould have had enow pitiful Schollars that would have maintain'd there was never any ſuch thing. Being once in a Coach with an Impertinent Lady, underſtanding that I was a* French *Man, ſhe would*

would not believe that they ſpoke in France *any other Language than hers, which ſhe thought to be the Language of the whole World. Good God! how many People are there, who believing themſelves to be very witty, are altogether like this Woman? If not in this very particular, yet in ſeveral other things. We have taken for Fables what the Poets or the Ancients have told us of the firſt Inhabitants of the World. That they liv'd after the manner of Beaſts, without Commonwealths, without Laws, naked, and feeding upon Acorns, and what the Earth produc'd, without any other*

ther preparation than that of Nature. Yet they who return from America, *tell us that they meet with ſuch People there at this day, and that that part of the World is ſtill in its Infancy. Nay though our own Hemiſphear be ſo Polite, yet there are ſome Cantons diſcover'd, where the Men have only the outward ſhape of Men: Witneſs the Savage, which, as Monſieur* Sloskoski *a Canon of* Cracovia, *told me at* Padua, *he ſaw in his own Country, and which had been brought from the Mountains that ſeparate* Poland *from* Hungary. *He was all over Hair, ſpoke not at all, but*

but made a ſign for his Victuals, by barking like a Dog; he hid himſelf up in a Corner, aſham'd to be ſeen of Men; he refus'd all manner of Cloaths which they brought him, and the Bread and Meat which they offered him bak'd and boil'd; only fed upon raw Fleſh and Provender like a Beaſt: For the ruggedneſs of thoſe uninhabited Mountains hindring People of our Conditions to have any Converſe or Commerce in thoſe Parts, preſerves thoſe Savages in their purely natural Eſtate; in like manner as the vaſt extent of the Ocean had kept the Indians *in their Primitive ſimplicity.*

Now

Now becauſe there was not any Author, who had inform'd the Polonians *that there were Savages ſo near them, had they any reaſon to give the Lye to thoſe, who having travell'd thither, either out of Curioſity, or by accident, ſhould have aſſur'd them that it was ſo, unleſs they had brought one of thoſe Savages along with them? which however it was more eaſie for them to do than to bring a* Heliopolitan *into* Europe. *For of things which we do not ſee, we know nothing but by the Report of others. Now Men have not reported to us all things for want of having been upon the Places;*

and

and the Reaſon why they do not travel thither, is either want of Courage or Curioſity. Now that other People, beſides thoſe of whom Hiſtory ſpeaks, have tranſported themſelves from one Country to another, there is no Queſtion to be made: Witneſs thoſe, who in the Times of the firſt Iſraelites *eſcaped out of that part of* Syria, *where they inhabited, into* Africa, *where they Erected a Pillar, which was found ſeveral Ages after with this Inſcription,*

Nos Mauruſii qui fugimus à facie Joſue Latronis, filii Nave.

Procop. cited by *Machiavel.*

'Tis very well known, that we have

have but a very ſmall part of the Ancient Authors, and that thoſe which have been preſerv'd to us are very much maim'd. Had we all of them entire, we ſhould not be ſuch admirers of what appears to us ſo ſtrange or new by reaſon of our Ignorance only. Perhaps we might there have found out the Tranſmigration of this Solary Colony, whether the Incredulous might eaſily go, ſince we do not here pretend to undertake the fantaſtick Travels of Begerac de Cyrano. *As to what remains, ſince I relate nothing which is impoſſible or miraculous, or that may render my Relation incredulous, it*

ſignifies

ſignifies little to call in queſtion the Matter of Fact, while the poſſibility of the thing is acknowledg'd; and that leaving to every one the liberty to believe as they pleaſe, they do not deprive me of that freedom which Plato *had to propoſe the Idea of a Republick after his manner.*

3. *As for the Paſſage where I ſay that I heard People ſpeaking Greek litteral behind a Wall, they exclaim'd it is impoſſible; but if they read with attention all the Relation, which in two different Paſſages ſays well enough for ſatisfying our Admirer, and I do not like Repetitions.*

4. *They*

4. *They ſay that I have not given an exact Relation of my return. To which I anſwer, that being weari'd with long Travelling, I thought it ſufficient to ſet down the moſt Remarkable things till I recover'd* Turky. *And as for what concerns* Italy *or* France, *I have not ſaid any more concerning them going thither than coming back; tho' I have made very exact Deſcriptions of them too, as well as of* Germany, Switzerland, Holland, Greece *and other Countries, deſcrib'd ſo many times by other Pens, and as well known to the* Engliſh *as* England *it ſelf. However Courteous Reader, if*

it be my good hap to understand that this Essay finds a favourable acceptance, I may observe the Promise which I have made you at the end of my Relation, by giving you the whole of my Adventures, together with the knowledge of all the Corners of the World, where I have been, as exactly as it is possible to be done.

ADVERTISEMENT.

THe *Author teacheth Philoſophy and Phyſick, both Ancient and Modern:* Geography, *Hiſtory,* Chronology, Latin, Greek, French, Italian; *and keeps Boarders. If any* Gentleman *or* Gentlewoman *be deſirous to learn Philoſophy, or whatſoever they pleaſe in* Latin, *or in any Vulgar Tongue, he is ready to wait on them: He liveth in* Beauford *Building's in the* Strand *behind the Fountain Tavern, over againſt the Crown.*

Monſieur *L'EPY's*

TRAVELS INTO *TARTARY.*

SO glorious is the Beauty of the Sun, and the Sphere of his Activity ſo large, that of all thoſe People who adore the Creature to the Prejudice and Diſhonour of the Creator, thoſe are to be deem'd leſs culpable, who pay their homage to this, of all the Beings or Things of Heaven which we behold, the moſt noble and beau-

tiful. In ſhort, his Characters have ſuch a Correſpondence with thoſe of the Deity, that were it not for that Revelation which informs us to the contrary, we could not be blam'd for adoring him as the God of this ſublunary World. The Earth, which ſeems to undergo a kind of Death at his departure, ſeems to riſe again at his return; while the Plants ſending forth their Flowers and Leaves, recloath her with their gayeſt Ornaments. The Birds renew their Amours; the very Inſects propagate; the more perfect Animals reſume new vigor to engender their like: And, in a word, this common Mother of all things grows young again, when he has finiſhed his Southern Retrogradation, and comes back to us. Or,

if

if it be he that ſtands ſtill, when ſhe, according to the Order of her Revolution, oppoſes againſt him one or other of his Tropicks. For then it is that ſhe keeps open-houſe for all her Inhabitants, by the Production of her Fruits, by the Favour of his lovely Aſpect, from which nothing is conceal'd. For the vaſt extent of his Beams renders him preſent over all the Univerſe, of which he penetrates the deep Abyſſes, there to produce Gold, Diamonds and Pearls. He is the inexhauſtible Fountain of that heat which enlivens us, and our real Fellow-parent in the Generation of our Children, if we may give credit to *Ariſtotle*. He is lovely for his Beauty, to be adored for his Power, unſpeakable for his Effects, formi-

dable for his Chaſtiſements, which he ſhall quickly feel, that ſtares upon his luſtre, with diſreſpectful Eyes, as being dazl'd with the ſight; and if he continue obſtinate in his curioſity, he fails not to find himſelf overwhelmed with the ſpendor of his Glory. Now if all theſe Attributes will not ſerve to excuſe People that want the light of the Sun of Juſtice, and that to be *only* a more ſpecifick Character of the Divinity, we may add in their favour, That he is only ſingle; for which reaſon it was that the *Greeks* call'd him Ἀπόλλων, by a name excluding Multitude. The *Aſſyrians* nam'd him *Adad*, ſignifying *One*, and acknowledged him for the chiefeſt of the Gods, together with the *Perſians*, who called him by

ano-

another name, which ſignifies in their Language, *He in whom reſides the Soveraignty of Command.* If *Pliny* his admirer did not adore him, he deem'd him worthy the Adoration of the People, which the Inhabitants of the Fortunate Iſlands never refus'd him. The *Maſſagetes* acknowledge no other Deity but him. Alſo at this day we find in *China* a Temple dedicated to the Atoms of the Sun, whoſe Palace is thought to be the Paradiſe of that People. All the Heathen upon the Coaſt of *Malabar* pay him homage, as alſo ſome part of the *Jappons*, and the *Great Tartars*, as we are told by ſeveral Geographers. For my own part, in truth, I never obſerv'd any ſuch ſort of Worſhip in all that vaſt extent

of Territory, which I have travell'd; only I met with one ſmall corner inhabited by Philoſophers originally deſcended from the *Greeks*, who mov'd by theſe, or ſome other more important Reflections, were convinc'd not of his Divinity, but of his Superiority, and conſecrated Holy-days; and ordain'd Ceremonies, wherein they acknowledge the Benefits which they receive by his Influences. Their Form of Government is Ariſtocratical, under Laws that ſeem to have been borrowed from *Plato*'s Commonwealth, or elſe from the primitive Chriſtians, as injoying all things in common, tho' it be not really ſo, as you ſhall ſee in reading theſe Travels, which I was induced to undertake upon the following occaſion. In

In the third year of my Age, and the year of our Lord 1636. I was ſent by my Parents from a Country-houſe upon the *Saone* two Leagues above *Lyons*, with my Governeſs in a Boat, which through the careleſsneſs of the Maſter, was overſet by another larger Veſſel that was tow'd along the ſame River. I remember I heard the confuſed noiſe of Shrieks and crying-out, *We are loſt, we are loſt*; I ask'd what was the matter? they made anſwer, That they believed me to be the Cauſe of their diſaſter, while the Boat-men ſtood gazing to ſee me play in the Water. At length I loſt my ſenſes, I know not how. But no ſooner recovering my ſelf, I ſaw a Lady floating upon the Water, that with a lamentable voice called

me by name; whereupon I called to her and others whom I ſaw periſhing before my Eyes, to do as I did: For I fanſied my ſelf holding faſt by the Piles of a wooden-Bridge, believing certainly that I could not be drowned ſo long as I kept my hold. Methought alſo that ſome body went about to hinder me from ſaving my ſelf, by thruſting away my Head with a Pole, which made me call him Cruel. Being thus loſt a ſecond time, I remain'd ſenceleſs, till I found my ſelf in a Bed, where ſome People had laid me, who perceiving me from the ſhoar about half a League lower, and believing me to be a Bundle of Goods, came and fetch'd me out of the middle of the River, where they found me carried by the

the Stream upon a Bavin of Vine-Twigs. About two hours after the Boat was ſunk, wherein were fourteen Perſons all unfortunately drown'd. From that time forward, being at the diſpoſal of thoſe to whom I was beholding for my life, I rowl'd from School to School, learning Greek, Latin, and Poetry, with whatever beſides the Circle of the Sciences contains, till I was fourteen years of age; at what time being fallen into the hands of a ſort of Perſons, who have the ſubtilty to inſinuate themſelves into the ſimple Minds of Youth, and to make what impreſſion they pleaſe therein, I ſuffer'd my ſelf to be led by their perſwaſions to follow their Maxims. I remain'd in their Society travelling from City to

City, from Country to Country, till I was four and twenty years of Age; at what time finding my ſelf at *Rome* in full leiſure to examine the Sciences, which I thought I had acquir'd, I found by my ſelf, that I knew nothing becauſe I had been ill taught: Therefore I tranſlated my ſelf from the *Lycæum* to the *Portico*, to the end I might give my ſelf wholly up to the Study of Morality, till the Reflections which I made upon the ſeveral Objects that preſented themſelves to my Senſes, furniſh'd me with other Principles, that made me apply my ſelf to the ſtudy of Philoſophy and Phyſick, with a greater ſatisfaction than before.

During this leiſure of mine, I open'd my Eyes to obſerve the Cheats that had been put upon me,

me, and bethought my ſelf that it was my duty to abandon thoſe People, whoſe ill lead Lives gave the Lye ſo manifeſtly to their Tenents. There having communicated my Deſign to *Monthreſo*, the honeſteſt and the moſt Learned among the whole Tribe, he not only approv'd it, but deſir'd he might have the honour to accompany me in ſo laudable an Enterprize. With theſe Reſolutions we departed from the Capital of the *Roman* Empire the Twentieth of *January* 1663. by St. *John Lateran's* Gate, and arrive at *Naples* by the 25*th.* where after we had ſeen the Curioſities of *Puzzuolo*, and *Veſuvius*, tir'd with our Travels through the Principal Parts of *Europe*, we reſolv'd to ſee the

the Varieties of other Countries and Territories of the World. Thereupon reſolving to go aboard the firſt Veſſel that ſet ſail for the *Levant*, we went to the Sea-ſide, where we met with *Signor Hippolito*, Captain of the good Ship call'd the *Hope*; who underſtanding our deſign, made us an obliging Proffer of his Service, which we readily accepting, embark'd the fourth of *February*, with a Wind ſo favourable, that in a ſhort time we loſt ſight of the Land, which by Sickneſs laying in my Cabin I ſaw no more till we arriv'd at *Porto Lione*, where we again had a view of it the Fifteenth. Overjoy'd that I was ſo near a Place which was formerly the Manſion of all Human Wiſdom, I ſoon forgot the

tireſome hardſhips of the Sea. So ſoon as I caſt my Eyes upon the ancient *Pyræum*, ſo ill treated by Time, that it does not preſerve ſo much as its Name, chang'd into that which it carries at preſent, by reaſon of the ill-ſhap'd figure of a Lyon. In the ſame Place we hir'd Poſt-Horſes to viſit *Athens*, diſtant from the Port about five Miles. So ſoon as I arriv'd there, I began to look for the rugged Ruins of that Famous Piece of Antiquity. Wherein I found great Aſſiſtance from the knowledge of the Learned *Demetrius*, to whom I was recommended by his Friends at *Venice*. Neither was my own Skill in the Greek unprofitable to me. For though the Vulgar Greek differs very little from that in the Schools,

Schools, the Corruption of this is not ſo great, but that it may be underſtood, when it is ſpoken according to the Pronunciation of the Country. Beſides that it is as common among Perſons of Quality, as Latin among the *Polonians*. Moreover, they told me, that there is no other Greek to ſpeak properly than that. In regard that what is call'd Vulgar Greek is a kind of Pedlars French, which differs according to the ſeveral Juriſdictions of the Country: that it was the ſame in the time of *Demoſthenes*; that then, beſides the four Dialects moſt known, there were ſome other in uſe among the Vulgar People; but that the Orators in their publick Pleadings made uſe of the common Speech, which

which was underſtood by the ordinary ſort, although they did not ſpeak it; which they confirm'd to me by the Letters of private Perſons written at that time, and which were afterwards found in the Ruins of old Walls. Their Books alſo were written in that ſort of Greek, which we call for that Reaſon *Literal*, and which is the very ſame that the Preachers at this day make uſe of in their Sermons. In a word that Perſon is deem'd to write and ſpeak beſt among them, who comes neareſt the Language of the Ancient Authors; which is at this day the only Standard of the Language, as the *Paragon* in *Italy*, and the *Pariſian* in *France* in reſpect of the other Provinces, where though it be not

ſpoken

ſpoken, yet it is underſtood by the meaner ſort. The Citadel or *Acropolis* ſeated upon a Rock commands the City, and is ſeen at Sea. Being not permitted to go in I could ſee no more than the outward ſide of it; but my Friend told me that there was a noble Piece of Antiquity, *viz.* the Temple of *Diana*. However all that we could meet with of the Ancient Ornaments of that City, built many Ages before *Rome* was, only certain ſmall Towers erected in honour of thoſe who had been Victors in the *Olympick* Games, and ſome Portico's of ruin'd Temples; among which there is one which reſembles that of *Virile Fortune*, which is now the *Egyptian* St. *Mary's* at *Rome*, upon the Banks of *Tiber*, in the

Fleſh-

Fleſh-market. They ſhew'd me alſo a certain piece of carv'd Work, repreſenting *Diana* in her hunting Habit, attended in a Wood by her Nymphs. It was a wonderful Piece of Workmanſhip, and the Inſcription gave us to underſtand, that it was wrought by the hand of *Phidias*, having been digg'd, but a little before we came thither, out of the Ruins of the *Areopagus*; which does not now ſtand within the compaſs of the City, that is now reduc'd within a leſſer compaſs. They alſo ſhew'd me the place of the Temple or Altar Erected to the unknown God. Several Statues are digg'd up out of the Earth every day, of which not one that I have ſeen comes near to thoſe of *Italy*. Thereupon be-

in

ſpoken, yet it is underſtood by the meaner ſort. The Citadel or *Acropolis* ſeated upon a Rock commands the City, and is ſeen at Sea. Being not permitted to go in I could ſee no more than the outward ſide of it; but my Friend told me that there was a noble Piece of Antiquity, *viz.* the Temple of *Diana*. However all that we could meet with of the Ancient Ornaments of that City, built many Ages before *Rome* was, only certain ſmall Towers erected in honour of thoſe who had been Victors in the *Olympick* Games, and ſome Portico's of ruin'd Temples; among which there is one which reſembles that of *Virile Fortune*, which is now the *Egyptian* St. *Mary's* at *Rome*, upon the Banks of *Tiber*, in the Fleſh-

Fleſh-market. They ſhew'd me alſo a certain piece of carv'd Work, repreſenting *Diana* in her hunting Habit, attended in a Wood by her Nymphs. It was a wonderful Piece of Workmanſhip, and the Inſcription gave us to underſtand, that it was wrought by the hand of *Phidias*, having been digg'd, but a little before we came thither, out of the Ruins of the *Areopagus*; which does not now ſtand within the compaſs of the City, that is now reduc'd within a leſſer compaſs. They alſo ſhew'd me the place of the Temple or Altar Erected to the unknown God. Several Statues are digg'd up out of the Earth every day, of which not one that I have ſeen comes near to thoſe of *Italy*. Thereupon be-

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ing amaz'd to ſee ſo few Signs of its ancient Splendor, they made me anſwer, that I might ſee them in other Places, whither the War had tranſplanted them, or elſe Barter in Traffick. Indeed there was one Piece which I ſaw the laſt time I was at *Venice*, in the Houſe of *Signor Michele Peruli*, an *Athenian* Merchant, which had been ſent him as a Preſent, repreſenting in *Baſs Relief*, a young man ſtark naked, holding a * Jack-daw in his Right hand. The bottom of the Sculpture was adorn'd with a Palm-tree, upon the Trunk of which a certain kind of *Beetle* was engrav'd in a creeping Poſture. The Corniſh comes forth as far as the Statue, and is raiſed by

* *Or elſe a Horn-Owlet, for the word ſignifies the ſame.*

by two borders, between which at the Top theſe words are to be read in Greek Letters, ζώσιμος Δημοσθενοῦς Εὐουμενὺς, which ſome will therefore have to be the Son of the Great *Demoſthenes*. The Piece is good from the Belly downward; but the Head is not very extraordinary, and the left hand is broke off. Every Body knows that the Statue of *Venus* which formerly ſtood upon *Mount Pincius* at *Rome*, and is now to be ſeen in the Galleries of *Florence*, leave being given to the Grand Duke by the preſent Pope to remove it thither, was the Work of an *Athenian*, whoſe name is engrav'd at the bottom of the Statue, Κλεομενὴς Ἀπολλοδώρου Ἀθηναῖος ἐποίησε. *Kleomenes*

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nes the Son of Apollodorus an Athenian made this. A favour which the Dukes Predeceſſors could ne'er obtain, though from Popes of the ſame Family. So cautious they were of parting with any of the Ornaments of their City; whereas the preſent Pope ſuffers them to be daily taken away, notwithſtanding all the grumbling of the *Romans*. So that all that remains at this day of the *Athenian* Antiquity is their Olive Trees and their Wit. Theſe Olive Trees encompaſs it round, and are the chief Revenue of the *Athenians*. Their other Fruits are very Excellent, and it may be the beſt in the World. But as for the Inhabitants they are no leſs naturally Witty and Ingenious than ever; ſo that if they were

were but well manur'd by Education, they would prove as Good Poets, Orators, Philoſophers, Statuaries or other Artiſts whatever, as ever were known at the time when it flouriſh'd in its higheſt Splendour. The Turks have the ſame reſpect for them as the *Romans* had; who ſuffer them to live according to their own Laws, and to be govern'd by their own Magiſtrates, for the *Grand Signior* is contented only with ſending thither one of his Favourite Eunuchs, who receives the Duty impos'd, without farther concerning himſelf with their Affairs; beſides that his Garriſon is very inconſiderable. The Biſhop is Judge of the Differences between the Dioceſans, who generally ſubmit to his Determination

termination for fear of Eccleſiaſtical Cenſures. They trade into *Italy* with their Commodities, for which they receive in exchange Cloth, and all manner of Iron Tools. Their Women are handſome, and richly clad in their Garments embroider'd with Gold down to their very Shooes, which their Husbands, though poor, willingly let them have, for fear of a greater miſchief. The Citizens of Quality wear a long black robe with ſhort Sleeves; but their Prieſts are habited much like the Miniſters of the *Engliſh* Church, only the Sleeve is not gathered into Pleats: In the City they always wear upon their Heads a round Cap; but in the Country a flat Hat; which they call an *Iſchiodon*, becauſe it covers them from

from the Sun; their Beds are Quilts laid down on the Sopſa, but ſome of them are furniſh'd after our own faſhion.

They believe the preſence of Jeſus Chriſt in the Sacrament; though the moſt Learned among them have acknowledg'd to me, that the Fathers never underſtood what *Tranſubſtantiation* meant. They ſay moreover that Chriſt is not there preſent in that manner which the *Latins* hold, when the Prieſt pronounces theſe Words, Τοῦτο μού ἐστι σῶμα. *This is my Body*; which they affirm to be purely Hiſtorical, but by virtue of the Prayer when he ſays, Ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου. *Make this Bread the worthy Body of Chriſt.* I obſerv'd that they never kneel'd before the Sacrament,

ment, but only bow'd with their Shoulders to the Bread, as well before as after Conſecration. The Liturgy being ended, the Prieſt invites the People to the Communion, if no body come, he eats the remainder upon a Table which ſtands at the ſide of the North Door.

As for the Sick, they communicate of the Bread and Wine Conſecrated by the Biſhop upon *Maundy Thurſday* for the whole year. To which purpoſe they keep the Bread ſteep'd in the Wine, by the ſide of the Altar in a Cup-board without Light. I ask'd them, whither the Sacrament ſo preſerv'd, did not putrifie; but they aſſur'd me, it did not.

The Biſhops Miter is not cloven, but round, and all beſet with

with precious Stones. All the Biſhops believe themſelves to be equal as to the Function, but not as to the Sea, the Dignity of which exalts the one above the other, by virtue of an Inſtitution purely Humane, and not Divine.

They never ſtay till they are ſick to receive the Sacrament of Extream Unction; but they receive it all every year in the holy Week, after this manner: Two Archbiſhops bleſs the Oil; afterwards the Archbiſhop of the Church being ſeated in his Chair, and five or ſix Prieſts in theirs, the People preſent themſelves to be anointed, firſt by the Prelate, who holding a Wax Candle in his hand, dips the Cotten in the holy Oil, and then anoints the Forhead,

the Face, and Palm of the Hand; after which the ſame Perſon goes to the other Prieſts who do the ſame. They pray for the dead, whoſe Souls they believe remain in this World in expectation of the General day of Judgment; not admitting any parcicular Judgment.

They frequently perfume with Frankincenſe in their Ceremonies, which are very decent, and fill the Soul with a ſenſible Devotion. I ask'd them the reaſon why they made ſuch frequent uſe of their Perfumes; to which they anſwer'd, That it was to admoniſh the People to ſend up their Prayers with the Perfume, which aſcends toward Heaven. As to what remains, the Eaſtern Church glories in its Priority, which they aſſume to

to themſelves, and which is no more than Truth; neither do the *Latins* diſpute the Point of Elderſhip. That which ſurpriz'd me was this, that they ſhould preſerve themſelves under the Tyranny of the *Mahometans*, who neither by their oppreſſive Impoſitions, nor fair Promiſes, could ever oblige the Eaſtern Chriſtians to change the *Goſpel* for the *Alcoran*. To which purpoſe I will impart to the Reader two Remarkable Paſſages, that happen'd about ſix years ſince; the one at *Conſtantinople*, that befel a young man between ſeventeen and eighteen years of Age, whoſe Name was *Anthony*, Learned for his Age in the Turkiſh Language above any, belov'd by every one for his Excellent Qualities, even of

the Turks themſelves, who for that reaſon would fain have brought him over to the *Mahometan* Religion. To which purpoſe they ſhew'd him a little Note to read, wherein were written, in *Arabian*, theſe words, *I believe in God and in Mahomet his Apoſtle.* So ſoon as he had read it, they ſaluted him as one of their Brethren, ſaying he was a Turk, as having made a Profeſſion of their Religion by reading that Note. He deny'd it; upon which they carried him before a Judge who condemn'd him. From thence they hal'd him to the Grand *Viſier*, who upon the Teſtimony of thoſe wicked People who had ſo ſurpriz'd him, condemn'd him alſo to make profeſſion of the Law, as being thereto oblig'd by his reading.

reading. Upon his refuſal they carried him to Priſon, where for thirty days he endured moſt horrible torments; of which one among the reſt was the thruſting of ſharp Reeds between the Fleſh and the Nails of his Fingers: After which he had his Head cut off, which the Embaſſador of *France* bought of the Executioner as a precious Relique.

The other, named *Diamanti*, aged about thirty years, and of a charming Beauty, was rowing naked in a Boat upon a River of *Aſia*, with certain *Turks*, who mov'd with compaſſion that ſo lovely a Man ſhould periſh for want of embracing their Religion, put a white Turbant upon his Head. Which done, he was uſed with

the ſame ſeverity as *Anthony* was, after he had refuſed the chiefeſt Preferments in the Empire. But a *Jacobin* Monk, who was there at the ſame time, renouncing his Chriſtianity, was the occaſion of their recovering by his Apoſtacy, what they had loſt by the generous Conſtancy of *Diamanti*. I could give a more ample Deſcription of the Religion of the *Greeks*, but having done it in another place, I ſhall not ſtudy to enlarge this Volume.

Neither was *Demetrius* content to ſhew me what was within the City, but extending his kindneſs, reſolv'd to let me ſee what was without. To which purpoſe he invited me to take a walk with him to the Country-houſe of one *Conſtantine* his particular Friend, diſtant about ten

ten miles; which we reſolv'd to walk according to the cuſtom of the Country. We ſet out by day-break, and with great delight croſs'd over ſeveral delicious Gardens and Fields planted with Olive-trees, promiſing our ſelves a moſt pleaſant Journey, perceiving the Sun to riſe upon the Lilies whiteneſs. But contrary to the Maxim of the Weather-wiſe we were deceived. For a black Cloud behind us being driven forward by a Weſt wind, ſoon got under the Sun, and deprived us of the ſight of that noble Planet. Preſently the Sky became ſo dark that we could hardly diſcern one another, which were the fore-runners of a moſt dreadful Thunder; which, however, did not terrifie me ſo much as the Rain

that followed did me miſchief. For beſides that continuing all that day, it ſoak'd through my Shirt to my very Skin; the Fat Soil of the Fields through which we were to paſs to get the neareſt way, being diſſolv'd, we ſunk in the Mud up to our very Knees, ſo that we were forc'd every ſtep we took to pull out our Legs with our Hands. This ſame Combat with the bad Weather and worſe Way, tired me ſo much, that I was forced to make a ſtop. Nevertheleſs I encourag'd *Monthreſor* to follow *Demetrius*; I bid them alſo drink and be merry, and take no notice of my indiſpoſition, telling them withal, That after I had reſted my ſelf upon the deſcent of a Turfy Bank, where I was laid down

through

through meer faintneſs, I would endeavour to overtake them the next day. After that, falling inſenſibly aſleep, I knew not what became of them, till wak'd with the noiſe, I perceiv'd them upon two Camels followed by a Countryman who led a third, which carried me to the Friends Houſe.

Conſtantine treated us with that magnificence, that it was eaſie to ſee he had been adverti-ſed of our coming. But having loſt all my Strength and Spirits, not all the Delicacy of his Viands could force my languiſhing Appetite; ſo that the good Wine was all the Refreſhment I could take that Evening. However I took ſome pleaſure to ſee the Company fall on ſo heartily, ſometimes caſting my Eyes upon

a Lady that ſate over-againſt me, young, handſome, and plump, yet one that eat no more than my ſelf; which I wondered at the more, becauſe I could not ſee any reaſon ſhe had to be ſo tender-ſtomach'd. I obſerv'd alſo, that ſhe would be ſtill ſtaring upon me, and could read in her Eyes that I was not a perſon out of her Favour. However, Modeſty would not permit me to inform my ſelf any farther, and my Indiſpoſition was Excuſe enough for me to take leave of the Company, that I might repair the Loſſes of my Strength by the Refreſhment of a good Bed. After a ſhort Nap, I obſerv'd *Monthreſor* earneſtly peeping through the crevice of a Door that lead out of my Chamber into another, and finding by

by my ſtirring, that I was awake, he came to me, and made me put my Head out of Bed, and look through the ſame chink into the next Chamber, where I ſaw a young man performing the Duty of a Chambermaid to the young Lady: But neither of us knew what the meaning of it was; thereupon I fell aſleep again, and *Monthreſor* went to bed. About midnight I was awaked again by the hard treading of ſome body in the Chamber; at what time, putting by the Curtain of the Bed, which was of Cloth of Gold, I was ſtrangely ſurprized to ſee the ſame young man in his Shirt, with a Scimiter drawn in his right Hand, and his Eyes ſparkling like the light that glitter'd out of the Lanthorn which he held

held in his left, with my own Night-cap. Nor was I leſs terrified to ſee him in that poſture making toward *Monthreſor's* Bed; which however, he preſently left to come to mine; and ſo ſoon as he perceived my bare Head, which I thruſt out from between the Curtains to ſee what was the matter; *Oh! is it you*, cry'd he? The noiſe which he made, wakned my Companion, and I at the ſame time leap'd out of my Bed ſtark naked as I was, having lain after the *Italian* manner, the better to eaſe my ſelf, ſnatch'd up my Cloak and wound it about my Arm to fend off the Blows which the enraged young Fellow laid on without mercy. By this *Monthreſor* coming to my aſſiſtance, claſp'd the young man about

about both his Arms, and ſtopp'd his Fury, which was as much as he could do, in regard we had both left our Swords in the place where we ſupp'd. Preſently after the Lady coming out of her Chamber, made a hideous out-cry which raiſed all the Houſe, and brought them into the Room; and *Demetrius* without any more to do, took my part. At which the Aggreſſor began to vomit forth againſt me all the Reproaches and ill Language that his Paſſion could invent, out of a falſe belief, that I had attempted the Honour of his Siſter, ſhews my Cap to *Conſtantine*, as being the moſt proper Judge of the Treſpaſs which was ſuppoſed to have been committed in his Houſe; and adds,

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That having heard a noiſe in her Chamber, he haſtned thither and found what I wanted, lying at her Beds-feet. However, though the Preſumption were very rational, *Demetrius* had a better opinion of me, as well in reſpect of his experience of my Converſation, and the Recommendations of his Friends in my behalf, and ſtifly maintain'd that I was a Perſon that ſcorn'd ſuch a diſhonourable Action. On the other ſide, the Lady who had thrown her ſelf between her Brother and me, to ſtop his Fury, conjured him by her own Honour, not to believe any thing that might tend to her Scandal; alledging, that the Cap might have been carried into the Chamber by ſome unthought-of Accident. This *Conſtantine*

Stantine confirm'd, assuring the Company, That the Rats, of which the House was full for want of Cats, the sight of which he could not endure, did often play him such Tricks, many times carrying away his Stockings and other Clothes, sometimes into one Corner, sometimes into another, and that so my Cap might have fallen accidentally from my Head, and have been carried where the young man found it; therefore he desired *Lascaris* to pacifie his Wrath, and me to pardon his zealous Fury in his Sister's behalf. Thereupon, every one acquiescing in his Judgment, they all return'd to their Beds. By break of day my Enemy gave me another visit, not like a Mad-man, but with a serene

and

and ſmiling Countenance, crav'd my Excuſe for the Tranſports of his Rage; and ſo ſaying, he brought me one of his own Shooes that a Rat had likewiſe carried away, all gnaw'd and Vermin-eaten as it was: And this, added he, puts me out of doubt of *Conſtantine's* Conjecture. After that he made me privy to his Siſter's Concerns, and his deſign to carry her privately out of the way, that he might releaſe her from the importunate Addreſſes of the Eunuch Governour of *Athens*, who was paſſionately in love with her, but whoſe vain and impotent Careſſes were loathſome to her.

Demetrius would fain have had me travelled farther up into the Country; but in regard I had

had ſeen enough to judge of the Nature of the reſt by what I had ſeen already, that is to ſay, That it was enriched with excellent Fruits, abounding in Corn and Oil, without any deficiency of *Bacchus*'s Liquor, I determined to return to the City, where finding my Landlord *Epiphanes* tied Legs and Feet by the Fetters of that Diſtemper which proceeds from Wine and good Chear, where men indulge their Appetites to exceſs, I relieved him with my *Antipodagricon*, or Antidote againſt the Gout; and underſtanding that our Veſſel was ready to ſet ſail for *Conſtantinople*, tho' there ſtill remained many things for me to have ſeen in this ſo highly renowned Province of *Greece*; I rather choſe

to

to deferr the Satisfaction of my Curiosity till my Return, than to lose the opportunity of our Vessel; so that we embark'd the 25*th*. New-stile, and the 15*th*. Old-stile, which the *Greeks* retain as well as the *English*.

Scarce were we got clear of the Road, but my usual Distemper seized me, which obliged me to keep my Cabin, where I lay ill till we came to *Byzantium*, where we arrived the 4*th*. of *March*. Upon our landing, a *French* Slave that stood upon the Key, offered to conduct us to the House of *Signior Lorenzo*, to whom I had Letters to deliver; by the way we met with two *Turks*, one of which took off my Hat, and with his Foot tossed it up into the Air, like a Foot-ball, diverting himself and his

his Companion for ſome time with his rude Sport, laughing and houting all the while. The reaſon was, as our Guide told us, becauſe thoſe ſort of People bear an inveterate hatred to our Habits, which they look upon to be very paltry and ridiculous, nevertheleſs we think them to be very graceful, and account our ſelves the wiſeſt People in the World.

This Capital City of the *Ottoman* Empire having been ſeveral times deſcribed by other Travellers who have been very exact in their relations, I ſhall ſay nothing of it, only that after I had ſatisfied my ſelf with the ſight of the Hippodrome, and ſeveral other the moſt remarkable parts of it, I departed thence the *7th.* of *March*, having

ving the opportunity of a Veſſel, which carried me through the Euxine Sea to *Lonati*, where we arrived the 17*th*. my deſire to ſee *Tartary*, of which Country there has been ſo little ſaid, cauſing me to make choice of that Paſſage. However, not having any information that might aſſiſt me to find out the moſt commodious and ſafeſt way to ſteer my Travels, I made it my buſineſs to frequent the Coffee-Houſes, where I had the good luck to meet with *Ariſtides*, a young man, well-featur'd, and infinitely civil, the Son of a rich Merchant of *Janina* in *Epirus*, famous for the Birth of *Pyrrhus*, and well ſtored with Learning. This Perſon was alſo a Traveller for his pleaſure, and with the ſame deſign that we had, which

was

was to ſee the moſt remote Places, rarely frequented, and of which the Relations are hitherto very imperfect. He underſtood the Turkiſh perfectly well, but excell'd in the Litteral Greek. Seeing therefore that I had a ſmattering of both the Languages, and that our humours correſponded, he was deſirous to make a Third in our Society. Thereupon we concluded to range the remainder of Turky, being inform'd that we ſhould find Veſſels at *Santa Maria*, which would tranſport us into *Tartary* through the *Caſpian* Sea, and that we might take that way without any danger, having a Janizary to attend us, with whom we might agree for the whole expence of the Journey. With theſe Inſtructions

we

we pitch'd upon a Rough hewn Blade, who undertook to conduct us for Twenty five Crowns a Head, for whose Fidelity, besides that he lookt like an honest stout fellow, a Merchant of *Aristides*'s Acquaintance engag'd. A Crown is a *Spanish* Real, which Money, as well as that of the *German* Empire and *Holland*, goes through all Turky with *Venetian* Sequins, to the great advantage of Travellers; upon every Sequin you get five Shillings, upon every Real one Shilling.

Upon the Twentieth of *March* we got a Horse-back, the Weather being very fair, and so continuing till the Thirtieth, at what time we got to *Santa Maria*, by easie Journeys, setting up our Tents in those places

places which seem'd to us most convenient; and yet for all that we travell'd at least Twelve Leagues a day. All that Country which comprehends *Mingrelia* and *Georgia*, is sufficiently beautiful, but ill peopled and consequently worse manur'd. The *Georgians* are acompted Hereticks by the Greeks, though they observe their Ceremonies. The difference between them consists chiefly in this, that they will not acknowledge the Holy Virgin to be the Mother of God; alleadging that God could have no Mother: However though they blame the Greeks for being of a contrary Opinion, yet they do not forbear to frequent their Churches in *Italy*, and prefer them before the *Latins*. *Aristides* and my self

ſelf were preſent at their Ceremonies in the Paſſion Week, at what time *Monthreſor* lay ſick of a Dyſentry; but by virtue of an infallible Cure which I brought with me from *Rome* he recover'd, and was in a Condition to put to Sea, the Third of *April*, which we did with a fair Wind that brought us to *Mora* the Seventh. However we did not land there, by reaſon of the Peſtilence that was very violent in that Place: Which was to me a grievous Affliction by reaſon of the racking Pains which I endur'd upon the Sea, and which only going aſhore could relieve. Thereupon we were conſtrain'd to put out again into the open Sea, which being offended at our Return, began to murmur, and by and by all in

in a raging fury began to threaten the deſtruction of our Veſſel, and ſwallow us up in his Mounting Waves. Nor did the Storm ceaſe till ſome hours after Night was ſhut in; but then it became ſo calm and ſmooth that I felt ſome eaſe.

The next day being the Eighth I got upon the Deck, and deſcrying Land with a ſmall Town about three Miles diſtant from the Shore, I propos'd to our Friends, that we might be row'd aſhore in our Skiff, to which they agreed, and our Captain was no leſs willing, and in reſpect to *Ariſtides*, order'd the Seamen to carry our Luggage to the Town, which afterwards we found to be *Sabatan*. There we were curteouſly receiv'd by the Inhabitants, who careſs'd us after an extraordinary manner,

and without any hopes of Profit, in regard there are no Inns in that place, as in *France* and other Countries of Europe; the Perſon that entertains you being ſatisfi'd with having perform'd a laudable Act of Hoſpitality. Happy was he that could have us; and therefore to pleaſe more then one we divided our ſelves. However though we lodg'd in ſeveral Houſes, we kept together all day long. They alſo recommended to our Service a *Tartarian*, who having liv'd among the *Franks* at *Conſtantinople*, had learnt the *Italian* Language; and therefore finding him inclin'd to ſerve us we accepted of him. And thus having recover'd our former health by reſt and good feeding, we ſet forwards again the Eleventh, without any other deſign

ſign, than to travel at a venture in a Country that let us come where we would, we had what we aim'd at.

About a Mile from *Sabatan* we travell'd over a rising Ground, from whence we might take a view of the Country; and after we had for ſome time lookt as far as we could ſee, we choſe the South East, as ſeeming the moſt pleaſant, and ſo march'd on with *Caraman* our *Tartar* before us, carrying a Basket of Proviſions, with a *Partiſan* in his hand, and his Bow and Arrows at his Back. We carry'd every one a Carbine in our hands, as well for ſport as defence, two Piſtols in our Pockets, and a Scimitar by our ſides; and as for our Coats and Bags of Linnen for change, we

threw them upon a Horſe which we had provided to ſerve us in time of neceſſity. Moreover *Ariſtides* had one more attendant than any of the reſt; a ſtout Maſtiff, which he had bred up of a Whelp, fierce to all others but his Maſters Friends; and which his Maſter had arm'd with a ſtrange fantaſtical Cap of Steel to defend him from the Claws and Fangs of Wild Beaſts, which covering his head like the hollow half of a Pruen Stone, ended a little below his Noſe, like the Horn of a Rinoceros, with a Point ſo ſharp to be able to pierce a Bufolo's Skin. This Dogs Name was *Pamphagos*, in plain *Engliſh* *All-devour*. And thus accouter'd and provided we travell'd all that day till night without meeting any

Living

Living thing; nor was the night leſs tedious to us for want of a good lodging.

The Twelfth, ſetting forward again betimes in the Morning, and we found by *Caramans* pace, that we had made a ſhift to find the way to our Mouths in the Dark. But when we had made a farther Breach in his Basket at Noon, he began to out-ſtrip us ſo faſt that we were forc'd to order him to keep behind. Toward Evening we diſcover'd a Cottage made of Stone without Morter cover'd with Graſs. Thereupon we deſir'd *All-devour* to open his Mouth and ſpeak to the Cottage, believing that upon his ſurly ſummons they that were within would make their appearance; but no anſwer being return'd, we conjectur'd it

to be as we found it, empty; and thereupon thought fit to take poſſeſſion, not knowing where to find a better Lodging. The reſt of the Evening we ſpent in cutting Fern for our Bedding. The Wolves however being come, *Mouthreſor* ſtrook a light with his ſteel and flint, to the end we might ſup with more pleaſure by the light of a ſmall Wax Candle; *Caraman* was extreamly pleas'd to ſee us feed like Hunters, in hopes that he ſhould have nothing to carry next day; and truly there was but a very ſmall Modicum left, which we reſerv'd with an equal proppртion of Wine for breakfaſt. Thus after we had ſupp'd we took our repoſe very ſweetly under the Guard of *All-devour*, who kept Sentinel at the Door of the Cottage.

The

The Thirteenth *All-devour* ſtarted a Hare, which it was *Monthrefor*'s good fortune to kill. Preſently we got a good heap of Bruſh Wood together to roaſt our Veniſon. And after we had din'd we agreed together, that if any Misfortune ſhould threaten us, the laſt living ſhould inherit all the Goods.

All this while the apprehenſion of wanting Victuals had put us quite out of conceit with theſe Deſerts, at what time we diſcover'd about four Miles off a riſing Hillock, of which the White and Green put it into our heads that we ſhould make a diſcovery what it really was. Thereupon we made up to it, and the nearer we approach'd the Objects rendring themſelves more diſtinct, at length we per-

ceiv'd them to be a knot of Shepherds Lodgings, who underſtanding by *Caraman* the Cauſe of our coming, feaſted us in their Tents to the beſt of their Power: For their uſual Dyet is Milk, Cheeſe, Butter and Pulſe, ſuch as the Earth naturally produces without labour. Some there are that eat Fleſh; but they are lookt upon as Savages and Brutes. They have alſo a ſort of Wheat which grows like their Pulſe without the aſſiſtance of Husbandry; but they make no Bread of it, no more than they make Wine of their Grapes. In a word, they live upon all the Productions of the Earth, which it affords them without any other preparation than that of nature. Nevertheleſs, as having the forecaſt of Bees and Emets, they

they make their Provision in its proper Seasons against Winter.

As to their Stature, they are generally about four foot and a half high, but never exceed five. Their Faces are generally square, but well shap'd, only that their Noses are generally flat: They are strong and couragious; their Cloathing for the more careless sort is only a Sheeps Skin; but the more neat and curious make use of the Skins of Hares, Martins, Foxes or Tygers, which they kill in Hunting. Nor is the Habit of the Women much different from that of the Men; for they say that the Beard is a sufficient distinction between the two Sexes. They are faithful to their Husbands, equally sharing with them in their Cares and Pains,

according to the practise of *Holland*. When they have a mind to eat, their Provision is brought in an old *Hart*, or *Elan*'s Skin; which being spread upon the Ground serves instead of a Table, Napkin and Platter much like the Greeks and Turks; they sit down upon Cushions made of Sheep Skins with the Wooll on; every one takes what best pleases his Palate. For they have Fruits of all sorts, fresh in their Season, and preserv'd in Winter; Apples, Pears, Cherries, Figs, Grapes, Wheat, Milk, and Roots, which they preserve in Honey instead of Salt, of which they make no use at all; they begin their Meals with a large draught of Milk, and so conclude them. After that, if they chance to be a drye, they quench their Thirsts

with

with the next fair Water they meet. They lye in their Cloaths upon Skins spread upon the Ground, and cover themselves with Skins of the same sort: Which I find to be more convenient than the Beds of *Germany* and *Switzerland*, where Feathers serve for Bed and Coverlet.

They are never sick, and therefore Physick is not known among them. They only dye of old Age, upon the utter extinction of their Natural heat, which happens sooner or later, according to the Composition which they first receiv'd in their Mothers Womb. I once askt a decrepid old Man, whether he were not afraid of Death? Who being surpriz'd at the Novelty of a Question never propos'd among them, made answer, That there

there was nothing to be fear'd where there was nothing of Evil. That he conceiv'd Death to be nothing elſe but a Ceſſation from the Motions of Action and Thought: That all evil conſiſted in the Thought, and therefore there could be no ſuffering where there is a Ceſſation of Thought. I could not but admire at ſuch Philoſophy as this in a Perſon ſo Illiterate; for they are ſo far from addicting themſelves to ſtudy, that they have not any knowledge of Books. In the next place I caus'd him to be ask'd of what Religion he was? To which he made this Return, That he was a Shepherd by Profeſſion; nor could I draw any other anſwer from him. They abide in the Places of which they make choice, ſo long as their Flocks find

find any thing to feed upon. Afterwards they remove into other Parts, under the Conduct of one who is their Chief. They were ſo Civil, that perceiving we wanted a Tent, they preſented us with one of their own; together with a Cart and four Cows to draw it, which beſides the ſervice that they did us, might alſo feed us with their Milk. Their Tents are made of white Skins, dreſt with the Hair on; which colour they make choice of above all others, to the end their Tents may be diſcern'd at a diſtance, which prevents others that have occaſion to change their ſtations, to remove to a place already poſſeſs'd.

The Fifteenth we took leave of our Hoſts, laden with Proviſions for Eight days, which they

they put into our Cart; for which we presented them with several *Italian* Trifles, very acceptable to them by reason of their Novelty.

From thence we went on slowly, and by short Journeys, taking up our Lodging an hour before Night, which we spent either in eating or sleeping, one of our Company always keeping watch in his Turn; not for fear of Robbers, or Barbarous spoilers of Passengers; for there are no such Usages among them, but for fear of the wild Beasts, which otherwise might have assaulted our Persons, or devour'd our Cows, for whose Pasturage our Sentinel had in charge to provide, with the assistance of *All-devour*, We also made a stop in the day time, as well to rest our selves, as to refresh

refresh our selves with a short Meal, which was generally by the side of a Fountain, which wanting of, we drank at the charge of our Cows.

The Twentieth we understood by the heat of the Sun, that we were far distant from the North; which heat was so violent, that the Reflection of it from a Rock upon our right hand, put *Aristides* into a violent Fit of the Headach, who having at length met with a convenient Shade, under the favour of the Elbow of a Hillock, made bold to sit down upon certain Stones, which long time had loosen'd and rowl'd down from the Rock; besides that our hour being come, the conveniency of the Place invited us to take our Repast, provided we could meet with any Water. Thereupon

upon *Monthresor* and my self, leaving our sick Friend to his Repose under the Guard of *Carraman*, went to look out for some Water, judging by the nature of the Place, that we could not be far off from a Spring: Nor were we deceiv'd, for not far off, we discovered a large Hind going to cool himself in a wide receptacle of spring water, not unlike to that which proves the Spring of a wide River near the Temple of *Diana* at the foot of *Tourmagne* at *Nimes* in *Languedoc*.

The Beast was nothing scared either at the sight of us, or our Fire-arms; nor did we think it Humanity to injure our Benefactress. But finding the Rock to open in that place, our Curiosity led us to enter the Hole; wherein about ten paces from the

the entrance, we found a ſpacious Hall very convenient for us to take the benefit of the cool Air. The rocky part was ſo odly contrived, that you would have taken it for the Workmanſhip of a Monk of *Pic-Puz*, had you been near *Paris*. The bottom of the Grotto was cleft into an Aſcent, the firſt ſteps of which did not ſeem very uneaſie. Thereupon our Curioſity leading us further, *Monthreſor* ſtrook a light, by vertue of which we purſued the Aſcent for about half a quarter of an Hour with ſome difficulty, till at length we came to another Hall larger and fairer than that below. Thence we paſſed into a Gallery that led into ſeveral others, very much reſembling thoſe of *Chinon*; for that here as well as there, the moiſture of the

the Earth straining it self through her Veins in so many distinct, as it were, Springs of Water, transforms it self into so many Chrystal Pendants, sticking and crusted to the Wall, like so many little Mirrours, in a concave and unequal form, not inferiour to the Ice-flakes of *Murrhan*, which are polish'd at *Venice*. And thus Nature having, as it were in Sport, shewn us what she can do alone without the Assistance of Art, seem'd to teach us the Original of Rivers: For she permits the remainder of this matter, after she has form'd these rare Pieces of Workmanship, to fall partly by way of Distillation from the point of a confus'd multitude of Pyramids, hanging athwart this so richly frettriz'd Ceiling, partly trickling from the glittering Concave upon

on the Pavement that receives it; whence the whole conveys it ſelf into ſeveral Channels to be thence conducted into larger Receptacles, ſituated at a diſtance one from another, till it come to the laſt and largeſt of all, whence it unfolds it ſelf like a Napkin, which the violence of the Air opens as it hangs, till at length it deſcends in a kind of ſmall Rain, colour'd by the Reflection of the Sun that ſhoots in through the hole at the top, into a profound Abyſs, not to be beheld without Terror and Amazement. Theſe Obſervations put me out of doubt, that that ſame Water which I knew to be a ramaſsment of diſtilled Drops, was the Water that originally enlarg'd the Receptacle firſt mentioned, and to the River that ſprings from it. Whence

I concluded that all other Springs have the ſame original; whether it be, that the Air condens'd by Cold, diſſolve into moiſture; or whether the Earth imbibe this Humour by filtration, or otherwiſe, as I ſet forth in my new Syſtem of Philoſophy. And thus ſatisfied with a ſight ſo extraordinary, we return'd to *Ariſtides*, to whom we imparted our Diſcoveries; who thereupon would needs have us carry our Dinner thither, to the end we might have the pleaſure of eating in ſuch a delicious Banquetting houſe.

The 21*ſt*. we had nothing but Plains on every ſide very rich in Paſturage, which was the reaſon that we met ſeveral Shepherds who had left their Tents, where only Night requires their Attendance.

The

The 23*d.* we arrived at the foot of a Mountain cover'd with Box, out of which the Lake called the Swan's Lake, diſcharges it ſelf through a hole about ten foot below the top, among the Boughs of a pleaſant Wood; where Nature has ſo ordered the ſloping of the Rock, that ſometimes the Water ſpouts forth like ſo many Waves, ſometimes ſpurts out like a Plume of Feathers, and ſometimes like an Agret; afterwards falling all of a ſudden, like a Veil, through the ſides of a Demi-oval, eight Foot in Diameter, it throws it ſelf into a neighbouring River, which in Summer is the delight of the Shepherds that feed their Flocks in the Meadows which it waters. In this River while they waſh their Sheep, they ſport with their Shep-

Sheperdesses; every one cockering and caressing his own Mistress. Which done, they fall to their Musick, playing several Tunes upon Flutes made of the Rine of Willows that cover the Bank; upon which they also sit while they assuage the hunger which their bathing has excited and sharpen'd, putting their own Victuals altogether. One day they gave us a Visit at our Incampment, where we presented them with several Glass Jewels, such as they make at *Nevers*, in lieu of which, they brought us their Provisions, more than our Cart would carry.

The 24*th*. we came to a Forest, out of which there issued a Beast about the bigness of an Elephant, which it resembled in every thing else but the *Proboscis*. This Beast perceiving us, recovered

recovered the Wood, where I could ſee him feed upon the tender Branches of the Trees, not being able to nibble the Graſs by reaſon of the tallneſs of his head. Thereupon judging it to be tame, I went up to it, and offer'd it ſome Wheat in the Skirt of my Coat, which it ſwallow'd with ſome ſeeming acknowledgment for my kindneſs, and kept us Company all the time we ſtaid there under the ſhade of the Oakes.

The 25*th.* we made a full ſtop.

The 26*th.* being advertiſed by *Caraman*, that a Company of neighbouring Shepherds were packing up their Tents, with an intention to change their poſt, and that we ſhould be very welcome in their Company; we accepted the Propoſal, as well to continue our Journey with the more

more convenience, as to obſerve the Form and Cuſtom of their March, which is thus: The day before the Captain gives notice by the ſound of a Horn, that they are to be ready the next day. At what time the ſignal is no ſooner given (ſo punctual they are) but they begin their March in this Order. Firſt moves the Standard, which is the Head of Bull crowned with Flowers, which they ſtick upright in the Ground when there is any occaſion of encamping: After that follow the Pipers afoot; the Captain immediately goes before the Children which are carried in Carts, with their Tutors, whoſe buſineſs it is to have an inſpection into their Manners; next the Women and aged People carried likewiſe in Carts drawn by Bulls, for they have no

no Oxen, neither is it their Cuſtom to geld any other Creatures, deteſting above all things that ſort of Mutilation, ſo familiar among men in *Italy*, as injurious to Nature. After theſe follow the men in the full vigour of their years, together with the Baggage, the Guard of which belongs to them, and all the way they laugh and ſing, and ſometimes dance. Two hours before night they make a ſtop, at what time every Maſter of a Family carries what Proviſion is neceſſary to his own People in the Carts. We followed them in our Cart till the 28. at what time we took our leaves, becauſe they reſolv'd to tarry, and we reſolv'd to go farther.

The 29*th*. we met with ſeveral Huntſmen, who, as they told us, are another ſort of wild

Tartars, who feed and cloath themſelves with the Fleſh and Skins of the Beaſts which they take; and to that purpoſe making continual War upon the poor Creatures, with whom they combat, arm'd with a Bow and a Cutlace: Here we made a ſtop, and after Dinner had the ſatisfaction to ſee a Tyger purſued by two of theſe Champions. So ſoon as they perceived the Beaſt, they preſently let fly their Arrows againſt him, of which the firſt flight is not intended to do him any great harm, but only to provoke him the more. But when they perceive the Beaſt to make at them in revenge of the Injury, then they beſtow their Arrows upon him thick and three-fold, till the poor Creature having received ſeveral Wounds in his Body, is forc'd

forc'd to yield. At what time one of the Hunters boldly ruſhing in upon him, cuts off his Head with his Cutlace: Sometimes they will ſtruggle with the Beaſt, but without any danger, for that they are very nimble, and never alone, otherwiſe the Beaſt would have the Advantage.

The 30*th.* we paſſed through a Hamlet, where we deſired Proviſions, which they let us have for our Money. Nevertheleſs, *Mauthreſor* finding himſelf in a Veniſon-Country, reſolv'd to taſte of it; to which purpoſe we made a ſtop about Noon, and after a ſhort Repaſt, he began to beat the Fields, with *Carraman* in his Company, while *Ariſtides* and my ſelf ſet up the Tent, and went to cut Wood for our Kitchen. Toward Eve-

ning our Huntſmen returned loaden with Hares, Pheaſants, and Partridges, which we roaſted upon a woodden-Spit, and feaſted our ſelves that Night, if a Feaſt could be without Wine; but we were pretty well accuſtomed by this time to want it. The firſt of *May* we ſet forward betimes in the Morning, reſolved for the future to make our beſt of the cool of the day, finding the heats to be very incommodious. But *Monthreſor* allur'd with the Succeſs he had the day before, was reſolved to have the other Hunting-Bout together with his Companion, whom he never brought back again. For the poor *Tartar* was ſurpriſed by a *Tyger*, which leaping of a ſudden upon him, gave him a gripe by the Neck, and choak'd him before his Maſter could come

come to his relief, who nevertheleſs revenged his Death with his Scimitar, which he ran full into the Body of the Beaſt over greedy of his Prey; with which Wound the *Tyger* died, only giving *Monthreſor* a ſlight Nip in the Arm, which did not hinder the Victor however from ſleaing him, that he might have the Spoils of his Enemy, which he preferred before thoſe of an *Aga*.

By this accident were we deprived of our Speech, as if all our three Tongues had been cut out, which cauſed us to bewail our Loſs ſo much the more, becauſe we thought it irreparable. We were now to renounce the Society of Men, unleſs we intended only to appear among them as mute Beaſts. However, we did not forbear to go forward,

ward, in hopes of ſome lucky Accident before we had ſpent all our Victuals, with which we were furniſh'd for eight days; all which time we were continually upon the march, but when we either eat or ſlept, ſteering our courſe all along directly againſt the South-Eaſt, *All-devour* ſerving us inſtead of a Forerunner, attacquing with a Heroick Valour all that came in his way. But the moſt famous of his Exploits was this: A very fierce Lyon met him, and thought to have terrified him with his roaring; but *All devour* on the contrary growls, barks, advances, and having joyn'd him at four leaps, nimbly fixes upon his back, and preſently made him ſenſible of the ſharpneſs of his Fangs. Thereupon the Lyon endeavouring to ſhake off his Burden, frisk'd about

bout in such a manner, that he threw his Rider, and then flew open jaw'd upon his Antagonist with a design to gripe him by the Neck; but *All-devour* prevented him; fixing his Steel-horn so directly in the Palate of his Enemy, that he thrust it quite through and through. But then *Aristides* coming in seasonably to *All devour*'s relief, put an end to the Combat with his Scimitar, unwilling to hazard another engagement.

The lovely clear Water that glided along by the side of a Wood whither we came the *6th.* of *May*, invited us to make a stop. And here it was that *Monthyesor*, notwithstanding the fatal Misfortune of *Carramait*, and all our friendly Perswasions to the contrary, would needs gratifie that extraordinary Pas-

ſion which he had for Hunting. Thereupon *Ariſtides* being reſolv'd to keep him company, I was left alone to get ready the Lardings againſt their return: And I had the more hopes of his Succeſs, in regard that *All devour* followed his Maſter. Nor had I been deceived, had they had none but Beaſts to contend with; but a Deſtiny far different attended *Monthreſor*. For after they had rang'd about for ſome hours, they came to a Lake ſo clear and clean at the bottom, that it invited both, being heated by their Exerciſe, and ſcalding heat of the Sun, to go into the Lake and bathe themſelves. As for *Ariſtides* becauſe he could not ſwim, he would not truſt himſelf out of his depth, uſing only a medicinal Bath by the Banks of the Lake, while *Monthreſor*

threſor diverted and pleaſed himſelf with cutting the ſmooth and liquid Plain through all its Dimenſions. He tried its depth by diving to the bottom, its breadth and length in imitation of the Frog. Sometimes he laid himſelf upon his Back to eaſe himſelf; afterwards reſuming the uſe of his Limbs with more vigor, with a deſign to croſs the Lake, he met with a Current ſo rapid, that it carried him to the entrance of a Cavern hollowed under the Mountain that bordred upon one ſide of the Lake, where he vaniſh'd of a ſudden from *Ariſtides*'s ſight, who made me the Relation with Tears in his Eyes for the Loſs of a Perſon ſo dear to him. I ſpent the night in extremity of Sorrow, expecting day-light, which no ſooner appear'd, but I went and viewed

exactly the ſeveral Places, of which when I had conſider'd all the Circumſtances, I deſpair'd of ever ſeeing my Friend again.

The Eighth there aroſe ſuch a furious Tempeſt, accompany'd with Rain and Thunder, as if the World had been returning to its firſt *Chaos*, and to compleat my Miſeries, I had the Misfortune to ſee *Ariſtides* ranvers'd to the Earth by a Flaſh of Lightning, and thrown four Paces at leaſt before the Cart which I follow'd; I threw my ſelf upon him for ſome time quite ſenceleſs; but then recovering my ſelf, I began to think that death had put an end to their Miſeries, and that the end of my Friends Misfortunes was but the beginning of my own, in a ſtrange Country, of which the Language and Roads were to

me

me unknown, without assistance, without support, without Provisions or means of subsistance. 'Tis true I had Gold and Jewels both of my own and of my deceas'd Companions; but I neither knew how to trade, nor how to agree with any Person that conld bring me to the Sea-side, where I might get a convenience to carry me back into my own Country; which I lookt upon as my best way. At last considering that I could get nothing by staying where I was, I resolv'd in the first-place to pay my last devoires of Burial to my deceased Friend: To which purpose I made use of my Sword to dig a grave in the Earth four fingers deep, where I laid him at his full length, and cover'd him with the same Turf which I had par'd off

off: For by our diſcourſes together, I underſtood that ſuch a Sepulcher pleas'd him beſt; for he did not like that Cuſtom of the Chriſtians to bury in Churches, who not content with a deep Grave, cover the dead Body with a heavy Free-ſtone. Whereas, ſaid he, it is much better to carry our Carkaſes into the Fields, where their ſubſtance diſſolving, and ſerving to nouriſh the Plants, receives a kind of new Life; by which means the wrong done to Nature by Mortality is in ſome meaſure repair'd. He alſo tax'd of ſottiſhneſs and injuſtice the Cuſtom of embalming; of ſottiſhneſs, becauſe that Death receives no benefit by it: of injuſtice becauſe it defrauds Nature of her Rights; for 'tis her deſire that the Corruption of

one

one ſhould be attended by the Generation of another, to which Perfumes are an Enemy, becauſe they delay the Diſſolution of the Body which they embalme.

After all leaving *All-devoure* upon his Maſters Grave, from whence I could by no means allure him, I reſolv'd to abandon my ſelf to Fortune, and to the guidance of the Cows; which I determin'd ſhould take their own fancy, without troubling my ſelf any farther than only to follow them: In which diſtreſs, my Proviſions failing me in three days, I was reduc'd to Milk; upon which I liv'd for three Weeks together, wandring through Deſerts where I could not diſcern the leaſt print of human Footſtep. In the day time I took care to pick up all the Bruſh Wood and dry Sticks I could find

to

to make a Fire in the night, which I underſtood by the *Tartars* the wild Beaſts would never approach. One time among the reſt meditating like a Philoſopher, I came to a Lake, the deceitful Banks of which giving way to my Horſes Feet, we fell both into the Water, which was of an ill taſte, and began to fill my Mouth. Preſently I threw my ſelf off my Horſe toward the Land, and laid hold of the firſt Roots I could light upon, thinking to get up out of the Water, but they being too weak to bear my weight I fell in again; nor had I any other way to get out, but by graſping the Mudd, and ſo taking hold of other Roots ſtronger than the former, by which means I drew my ſelf to the Shore. So full was I of my *Seneca* at that time;

and

and by reading him become ſo familiar with Death, that inſtead of being affrighted to ſee him ſo near me, I reaſon'd with my ſelf in falling, with the ſame Tranquillity of mind as I could have done at the greateſt diſtance from danger. My Horſe had the Misfortune to remain there; but I the good fortune three days after to light into a Country well manur'd. I ſaw that the Lands were till'd, and fenc'd with Diches as in Europe, that the Medows were Palizado'd, the Vinyards wall'd about, and a little farther I met with Gardens and Orchards planted according to Art. This change of the Scene put me in hopes that I ſhould ſuddenly meet with Men of our own Faſhions. And with theſe hopes I ſtill went on, when by and by I came to a

place

place where I heard People talk on the other ſide of a Wall. Upon which I made a ſtop, and liſtning underſtood their Language to be *Greek*. What! thought I to my ſelf, am I miraculouſly tranſported into *Greece*? Thereupon I went up into my Cart to ſee whither I could diſcover any thing like to what I had heard; and then I ſaw People weeding a Field that was ſown with Corn, and planted with Vines after the manner of *Naples*. At firſt I took time to conſider, not without aſtoniſhment, that Perſons who had nothing of a Country Meen, ſhould employ themſelves in Huſbandry. I rous'd my ſelf, I felt my ſelf, and yet could hardly believe my ſelf, or rather I could not believe but that I dreamt, or that my Life had been only a

Dream

Dream, till this very Moment. However at length I opened my Lips and ſaluted the Gentlemen with a χαίρειν, or *God ſave ye*. Thereupon they ſtar'd upon me, and I ask'd them in what Country I was? In the Territories of *Heliopolis*, cry'd they, and you are welcome. Thereupon I made them a ſhort Relation of my Misfortunes; upon which one of the Company by conſent of the reſt came to me, and undertaking to drive my Cart, brought me to a Country Houſe, about Five hunder'd Paces diſtant; where ſo ſoon as we came into the firſt Court, another took my Cows and led them to the Stable, while my Guide carry'd me into the Houſe, the neatneſs of which, together with the Gaietry of the People charm'd me at firſt

ſight;

ſight; nor did they delay to bring me in Refreſhments immediately. Judge you whether I were not over-joy'd at a happineſs ſo unexpected, and whether I did not with Pleaſure behold the Wine in the Glaſſes, not having taſted any in ſo long time before. The Collation being ended, I was conducted into a Chamber, where they told me I might take my Repoſe at leiſure, and make uſe of the Conveniencies of the Lodging as long as I pleas'd. Thereupon ſeeing the Bed handſom and decently adorn'd, as much weary as I was, I made haſte into it, and lay till the next morning very late.

In this delightful Manſion I ſpent three days, amidſt the Innocent Sports of a moſt Charming Youthfulneſs, with which they

they intermix'd the Labours of Country Husbandry, while the young Virgins and Lads met every Evening to ſing, dance, and play together at *Colin-Maillard* or Blind-man's Buff; while ſuch as were more ſeriouſly diſpos'd more ſeriouſly entertain'd each other. For they had all the Liberty to do what they pleas'd, in regard there were none that would abuſe their Liberty; ſo vertuous were their Inclinations by the means of good Education, with which they were ſeaſon'd in their tender years. *Calliſthenes*, the Maſter of the Society kept me Company continually; ſo that whether the Duty of his Office oblig'd him to go abroad, or whether he had a deſire himſelf to take a walk, he would ſtill have me to make one. So that

I had the leiſure to inform my ſelf touching the Original and Government of this Petty State; of which that Noble Gentleman gave me an Accompt, with that neatneſs which I am not able to imitate.

Sir, ſaid he, ſince it is your intention to ſojourn here for ſome time, and that you have laid your deſign to viſit our Chief City, I will paſs by ſeveral things, which you will be able to obſerve of your ſelf, contenting my ſelf to diſpoſe your Mind to the underſtanding of what you ſhall ſee, by an exact Relation of our Eſtabliſhment and Policy.

After the Death of *Alexander*, his Courtiers ſhar'd his Empire among themſelves, and Govern'd it after a manner ſo far from the Intentions of that Prince,

Prince, who always had a moſt particular eſteem for Philoſophers, that they not able to endure the Tyranny of his Miniſters, after a Conſultation becoming their Wiſdom, forſook *Athens*, carrying their Families along with them, to ſettle themſelves in ſome part of the World, which they could find more Comodious for them, and there to live under Laws, of which themſelves were the firſt Founders, and which we obſerve to this day. The reſt of the Wiſe Men of *Greece* being inform'd of this deſign were deſirous to be of the Company, and all together carry along with them what they had of moſt precious Value, more eſpecially the Books which you will ſee in the great Library at *Heliopolis*. Thus having without danger croſs'd the

Seas

Seas that ſeparate us from our Ancient Country, ſo ſoon as they got a ſhore and ſaw the Land inhabited, they deem'd it a horrible attempt to expel the Inhabitants, only they deſir'd free paſſage, which was granted them, and ſo they went forward, being reſolv'd to make War upon none, unleſs thereto provok'd; nor to ſettle in any place to the prejudice of the Ancient Poſſeſſors, though they might have done it, as being ſufficiently numerous, and well provided with Arms. After they had wander'd two Years and two Months, at length they came to this Sunny Region, which when they found abandon'd, here they ſtopp'd, and ſatisfi'd themſelves with the Fruits which they found growing here and there among the Plants, that Nature voluntarily

rily produc'd, the ſame upon which we live at this day; tho' perhaps ſomewhat bettter, through the Induſtry of our Progenitors, who grubb'd up the Lands, and in proceſs of time brought them to that Perfection, wherein we ſtill preſerve them. They ſhared the pains and labour of Tillage one among another, every one according to his beſt Skill, making uſe of the Inſtruments and knowledge which they had brought along with them; ſome for planting Vinyards, others for ſowing, others for forging the Smiths work, and others for building and Architecture. When they either cut or grubb'd up the Wood, they did not ſo deſtroy it, but that they reſerv'd at convenient diſtances, enough for Firing, or for other uſes; having divided

divided the Country, which in Diameter is Four hunder'd and fourſcore Furlongs, which is Fifty nine *Engliſh* Miles, into as many Cantons and Country Seats, as it contains at this day. Afterwards they built a City in the very Navel of their Teritory, for the ſeat or reſidence of the Soul of this Myſterious Body, from the middle equally to influence all the Parts of its Circumference. This City they call'd *Heliopolis* in Honour of the Sun, which we believe to be the Center of the World, and the Heart from which thoſe Spirits flow that enliven it. After that, they took into Conſideration all the Forms of Government of which they had any knowledge, either by their own experience or by reading, and obſerving the defects of each, they thought

it

it more to the purpose to cull out of every one what they deem'd to be most profitable, taking the liberty to add or deminish, as they thought it most suitable for the Common Good, as aiming to Erect this their Body of Government upon the Pattern and Foundation of a Family well order. To this purpose they agreed upon a General Assembly, where all the Men above thirty years should have a Right to vote: So that of twelve thousand Souls, which made up the whole Body, three thousand were privileg'd to be at the Assembly, partly Philosophers, partly of other Professions who had run the same Risco, either for Affection or Interest. Out of these three they made choice of a thousand, to whom they submitted the Determination of all

their Concerns, having ſo great a Veneration for them, that they believ'd them Infallible. But afterwards conſidering that the number was too great, they choſe rather to loſe their ſhare which they had in the Soveraign Government of a growing Republick, than to expoſe it to Confuſion, which uſually happens, when a number too vaſt is therein concern'd. Thereupon they reduc'd their number to three hundred, to whom they ſurrender'd the whole Authority which had been ſurrender'd to them by the General Aſſembly. Which three hundred being convinc'd of the neceſſity of a Preſident or Chief, made choice of *Miſargyre*, whom they inveſted with an Authority to make Laws, and to call together the Council for their Approbation. This Philoſopher,

ſopher, not ſo much reverenc'd for his Age, as for the integrity of his manners, which was known to all the People, found little or no difficulty to eſtabliſh what he thought moſt convenient; nor did he propoſe any thing but what was highly to be applauded. And therefore having ſummon'd a Council about eight days after, he thus deliver'd himſelf.

"Gentlemen, having retired "both my ſelf and my own "Thoughts, that I might diſ- "charge the Truſt to me com- "mitted, inſtead of purſuing the "uſual Stratagem of Legiſlators, "who were wont to feign Fami- "liarity with the Gods, thereby "to oblige the People to a vene- "ration of their Laws, I have ſe- "rioufly examin'd the various "Thoughts that turmoil'd my

"mind, to make a choice of Con-
"ſtitutions, and thereupon have
"reduc'd them all to one ſingle
" Law, the only Law that ever I
"heard of in all my life, and
" which I believe to be under-
"ſtood by all that are endued
"with a clear Underſtanding;
"and this is the Law of Nature,
"imprinted in our Hearts, con-
"feſs'd and acknowledged by all
"thoſe who have not a Reaſon
"perverted and diſordered by
"their Paſſions; and therefore to
"come to the Mark at which e-
"very good Legiſlator chiefly
" ought to aim, that is to ſay,
"the maintaining of Peace a-
"mong this People, who have
"willingly ſubmitted themſelves
" under our Conduct, I think it
"ſufficient inceſſantly to admo-
"niſh them to follow the Luſtre
"of that *Flambeau* which enligh-
" tens

"tens them to obey Reaſon, and "above all the lovely Precept "which that divine Miſtreſs infu-"ſes into the Breaſt of all Men. The "Nature of man is his Reaſon. "Does not ſhe alone teach every "particular man not to do to a-"nother what he would not have "done to himſelf? Now this "Command alone being pun-"ctually obſerv'd, is not this a-"lone ſufficient to preſerve peace "among men? And therefore let "it be ſufficient for us to ordain, "That the moſt prudent among "us be oblig'd to undeceive all "thoſe, in whom falſe Miſtakes "and Prejudices have ſtifled the "Sentiments which Nature in-"ſpires into us, for by this means "we ſhall avoid multitude of "Laws, and the Traſh and Trum-"pery of Proceſs that attends "them. Now there is no need

"of publishing this Law of our "Reason, it is already within us: "But in regard the Employments "of Life, or our Passions veiling "and clouding our Understand- "ings, hinder several from taking "notice of it, my Opinion is to "publish a Decree, That every "Master of a Family have fairly "written in large Characters, "and in the most conspicuous "part of his House these two "words, Ἕπου φύσει, *Follow Na- "ture*, to the end that being al- "ways thus in view, it may be "never out of their Memory. "Let us also make another De- "cree, That our Children be "well educated in pursuance of "this Law. Let them be taught "betimes, in the first place, that by "it all Civil and Criminal Pro- "cesses ought to be determined, "according to the Sentence of "those

"thoſe wiſe Men, with whom "the Office and Dignity of the "Magiſtracy is entruſted.

Then having divided all the People into four diſtinct *Claſſes*, of Children to the Age of ſeven years; of Youths, till eighteen; of young Men, till thirty; and of Men in their perfection, from thirty to the end of their lives, he ordain'd that the firſt ſhould remain purely under the tuition of their Parents, who beſides their inſtructing them in good Manners, ſhould alſo teach them to read: That from thence they ſhould be ſent to the ſeveral Schools, there to be inſtructed by Maſters choſen by the *Council*, in the liberal Arts, in Military Diſcipline, and in Moral and Natural Philoſophy: That ſuch as ſhould be deem'd uncapable of learning the Sciences, ſhould

be put to Trades and Manufactures moſt ſuitable to their *Genius*'s; for certain it is, that Nature, beſides an inclination to Arts, furniſhes us alſo with Faculties neceſſary to attain thoſe Arts. That being arriv'd to the Age of the third *Claſſis*, they ſhould be ſent to the Country-Houſes, where after they had ſerv'd twelve years under the Directions of a Governour deputed by the *Council*, they ſhould return to the City to be married, and then to ſpend the reſt of their days in Peace and Tranquility. That the young Virgins alſo ſhould be brought up in Schools apart, and inſtructed in Arts moſt ſuitable to their Sex, then ſent into the Country for the Country husbanding, under the care of a Miſtreſs who ſhould be anſwerable for their Educa-

tion

tion to the Council; with this difference only, that they ſhould ſerve no longer than only twenty five years of age, and then to be ſent home to their Parents to be married at their diſcretion, preferring before all, the Perſons to whom they ſhall have engag'd their Affections in the Country, whoſe Diſpoſitions they have more reaſon to know than thoſe of others whom they never ſaw in their lives.

Then conſidering that differences among Citizens generally proceed from diſputes about Property, it was ordain'd, That every thing ſhould be in Common; and that there ſhould be Magazines in ſeveral Quarters of the City; whence there ſhould be a diſtribution made of all things neceſſary for Food and Rayment. They alſo enacted

ſeveral other Laws and Conſtitutions, of which you will ſufficiently be inform'd if you make any ſtay among us.

He alſo propos'd to continue this number of three hundred, the members of which ſhould be call'd *Wiſe Men*: That thirty of the moſt ancient of this number receiv'd, ſhould be of the ſtanding Council, to the Aſſiſtance of which the reſt ſhould be called upon extraordinary Occaſions, when the thirty ſhould think it expedient; and that theſe thirty ſhould have for their Preſident the moſt ancient among them, who ſhould be alſo the chief Perſon in the *State*; and that when one Place fell vacant, it ſhould be fill'd up with the moſt ancient of the hundred and ſeventy, and his place ſhould be ſupplied by one choſen by the *Thirty*.

All

All this was approved by the three hundred; and to the end these Constitutions might remain inviolable to perpetuity, as the fundamental Law of the Kingdom, they summon'd together once more the General Assembly, who having heard these Constitutions read, subscrib'd them without the least Hesitation, promising to observe and defend them with their lives; and unanimously pronouncing an *Anathema* upon all such as hereafter prove refractary and disobedient; that is to say, the Curse of Banishment, which is indeed the only Punishment that we inflict for the highest Crimes, and which we fear more than Death. So that of three of our Citizens that have been condemn'd in all since the first settlement of our Commonwealth,

to

to this present time, there was not one but would have rather chosen to have been his own Executioner, than to have been expell'd his Country by perpetual Banishment. *Misaxgyres* also presently gave testimony of the sincerity of his Soul by his submission to those Ordinances which he had made; for that in regard he was not the most ancient of the Society, he surrendred his Presidentship to his Senior: but it was answer'd him, That as to that particular, the Law was not to take place till after his Death, and so oblig'd him to keep his Station. From that time forward the *Thirty* have been Soveraign Rulers in all affairs both private and publick. The rest are entrusted with the Superintendency over the Tribes, and Inspection into the Schools, the

Manu-

Manufactures and Magazines. They are also the first Judges of all differences that arise within the several Cantons where they dwell, from whom beeause they are look'd upon as they are, to be Persons of great Equity and Integrity, you shall very rarely hear of any Appeals to the *Thirty* from their Determinations.

This Discourse gave me so great an *Idea* of the City, that I most earnestly desir'd him to vouchsafe me an occasion of seeing it with the first opportunity. Thereupon, to morrow, said he, I shall send away the Carts according to order, by which means you will have the opportunity of going along with my Deputy, to whom I will give order to be your Guide, and to present you to the *Wise-man* of this Precinct, who will take care

of

of your perſon. Theſe Waggons which are built much after the manner of *Holland*, are drawn by Bulls that bear the mark of the Country-houſe that ſends them, and of the Tribe to which they belong; and after they have deliver'd their Proviſions into the Magazines, they carry back what is contain'd in the Governour or *Archon*'s Note, for the Service of the Farm, together with ſuch Parents as have a deſire to ſee their Children, as alſo ſick Perſons, to whom change of Air is preſcribed for their recovery.

Having therefore taken leave of the *Archon*, whom I preſented with a Caſe of *Engliſh* Knives with Oriental Agate Handles embelliſh'd with Gold; I took the firſt *Waggon*, and plac'd my ſelf next to the Deputy, who drove the *Waggon* in a Seat covered over

over, and large enough to hold three Perſons with eaſe. The way, which is about five and twenty miles, or two hundred Furlongs, according to their meaſure, to me ſeem'd very ſhort, as well through the learned Diſcourſe of the Waggoner, as for the Diverſity of Objects which preſented themſelves to me in this enchanted Country. We baited at all the Country-houſes upon the Road, and were treated with Dancing and Muſick. There is not one navigable River in all the Country, but a great number of ſmall Streams and Brooks, of which ſome have Water enough to turn their Corn-mills and Paper-mills. They have no high Mountains, but only ſome few Hillocks, fertile in Wine and Oil, which ſet forth the Beauty of the Plains, like

precious

precious Stones enchas'd in Gold-smiths Work. The Soil yields fifteen for one, and the goodness of the Pasturage discovers it self by the excellent taste of their meat.

The Philosopher caress'd me with more than ordinary Civility, and carried me to the *Foresteria*, or Foreigner's Lodge, which is a House built at one of the ends of the Town adjoining to the Manufactures and Schools, where strangers are entertain'd, and their Expences honourably defray'd. The first two days, besides the days of arrival and departure, they feast very splendidly; but if the Stranger stays any longer, he is treated as a Citizen: Though to say the truth, they are not much troubled with Strangers, for very few travel thither, for that the *Europeans*, who

who are the greateſt Travellers in the World, have no knowledge of the place; either imagining that there is nothing ſo beautiful in *Tartary*, or that the difficulties of travelling thither are unſurmountable. However, there was in the City when I was there, a *Muſcovite* of *Aſtracan*, two *Tartars* and one *Perſian*, whom meer chance had brought thither as well as my ſelf.

The Reports of my Arrival being ſpread among the Philoſophers, I never wanted Company, which the rarity of the Accident brought to viſit me. They told me that they had not ſeen in their City before ſixty years together any of the third Part of the Continent which we inhabit, and which they only know by means of the ancient Geography,

phy, but one; which Perſon was a *Frenchman* who died three Months after his Arrival, with a Surfeit of *Champignons* and new Wine, which he drank to exceſs, it being then Vintage-time. Upon that I told them, that I was likewiſe a *Frenchman*, which put them into a Laughter, becauſe they ſaid my Language ſpoke the contrary; for that as they ſaid, they had in their Library a Book that they found in ſtripping a deceas'd Pilgrim, wherein they ſaw nothing that reſembl'd my ſpeech. 'Tis true, Gentlemen, ſaid I, that in *France* they ſpeak otherwiſe than I do, for I underſtand the *Greek* which I learn'd by my own endeavours, out of a natural inclination which I had for a Language that was formerly ſpoken by the moſt excellent People in the World.

But

But of all that came to visit me at my first coming, Persons of Wit and and Learning, *Eugenes* was the Person toward whom my Affection most enclin'd, as being one whose humour I found to be most agreeable with mine. Thereupon I enter'd into a strict League of Friendship with him, so that whether at our Recreations or our Studies we never forsook each other. Which he might the more easily do, in regard that being, by reason of his Youth, excluded from the management of publick Affairs, he was the more at leisure. So that he was my constant Guide, wherever my Curiosity led me.

In the first place he carry'd me to a Pillar built much like the Monument in *London*, but rising higher, from whence I could take a full view of the City. It is seated

ſeated in a Plain, water'd within and without with ſeveral Rivulets of Running Water. The Houſes are Low-built, all but the publick Buildings; which becauſe they take up a larger extent of Ground than the private Houſes, generally over look them. But none either publick or private are above two Stories high. The Figure of it is round, and it is about three good Miles in Diameter, without Walls, defended only by a ſingle Moat, which is fed by the Rivers that water it both within and without. From this high Pillar I had alſo a Proſpect of all the pleaſant Country round about in its moſt beautiful Trim; as alſo of the Country Houſes ſcatter'd up and down at equal diſtances, like a Fleet of Ships upon the Ocean in a Calm, or like

like so many Stars in the Firmament in a serene Season. About Two hundred Miles from hence, they that have a very quick sight may discern a Chain of Mountains, which by reason of the vastness of the distance, seem to be embody'd with the Clouds themselves.

And thus having consider'd the City in general, we descended to view it in particular. It is divided into three Quarters or Wards, of which the first in the heart of the City, derives its name from the Sun, the second from the Council, and the third from the Schools. The Streets are wide, clean and streight, like those of *Amsterdam*, but without Trees; and instead of Filthy Kennels it is stor'd with Rivers that carry away the nastiness of the Street, and all uncleanness

cleanneſs from the City. As well the *Piazza's* as the Streets are adorn'd with Portico's like *Boligna*, as neat and elegant as the Cloiſter of the *Chartrena* at *Pavia*. So that you may walk about your Buſineſs at all Seaſons free from the annoyance of heat or rain. The Roof of theſe Portico's is ſupported by Pillars without, and Pilaſters within (I mean adjoining to the Wall it ſelf of the Houſes) of the *Dorick Order*, in the Council Ward; of the *Ionick Order* in the Schools Ward; and of the *Corinthian* in the Ward of the Sun. The Doors and Windows obſerve the ſame Symmetry. The tops of their Houſes are cover'd with Lead, in a Figure of a Duomo, ending with a Cuppola of Copper all gilt over. The Gutters alſo being gilded are laid upon

a Baliſter of hard Stone, between the Windows of which they diſcharge the Rain Water into the Rivulets underneath. Every Houſe has a Garden belonging to it on the back ſide, with a Fountain, cauſing a delicate Proſpect at the Entrance. And both the Streets and Portico's are ſo order'd, that the back ſides of the Houſes face each other the Gardens lying between, only parted by a Rail, from on both ſides there is a continual fall of clear Water from the Mouth of ſome Antick Figure or other.

In the middle of the Piazza of the Suns Ward, which is Six hundred Paces in Diameter, there ſtands a Structure like the *Pantheon* at *Rome*, with this addition that it is ſurrounded with a Portico, ſupported with Columns

lumns of Porphyry, the Chapter and Bases of which are gilt. There are four entrances into it at four oppolite Doors fronting the four Cardinal Points; and the coming to it is through as many Gutters leading to the Circumference of the Grand Portico of the Piazza. The Roof opens in the middle, as well to give light to that Pompous Enclosure, as to give vent to the Perfumes that are burnt therein. In the Body of the Wall under that part where the Roof begins to rise, are Three hundred and sixty round holes, answering to the Three hundred and sixty degrees of the Ecliptick, to mark out the Point of the Zodiack which the Sun touches every day above the Earth, which according to their Opinion moves and not the Sun, whom they will have

to

to be fix'd to the Center of the World. This vaſt *Cupola* is rear'd up into the Air with a double row of Alabaſter Pillars, of the Order of the *Caryatides*; the workmanſhip moſt delicate, the Drapery of Gold, and the Baſe of the ſame, upon a Pedeſtal of Jaſper. The Frize enrich'd with *Releifs* of Gold, having its *Corniche* alſo of Alabaſter, is ſurmounted with a Baliſter of the ſame Metal. The Counter Pilaſters of the *Corridore* are proportionable to the beauty of the Columns, their hollow ſpaces being fill'd up with Serpentine, as is the whole Concavity of the Duomo with *Lapis Lazuli*, the moſt beautiful that ever I ſaw in the moſt curious Cabinets in *Italy*. From the Center of the Pavement which is of Alabaſter as white as Snow, riſe three

round Steps of Steel, adorn'd with Arabick Figures of *Report*, alſo of Gold, which frame the Baſe of a *Tripos* all of maſſy Gold, enchas'd with precious Stones, of which the upper moſt Figure, like an Eagles Head, bears a little Perfumer of Gold likewiſe, to which Rubies and Diamonds contribute ſuch a Luſtre, as dazles the Eyes of the Beholder. The uppermoſt of the Steps publiſhes alſo the Magnificence of the Perſon, that preſented ſo rich a Jewel to the Republick, by this Inſcription in Letters of Gold, χοσρόης ὁ Πέρσων βασιλεὺς ἀνέθηκεν. *The Gift of* Choſores *King of the Perſians*. The Circle of Gold that ſurrounds the Overture of the *Duomo*, ſpreads his Beams of the ſame Metal upon the lead that covers it without.

Aſtoniſh'd at ſo much Riches,

I

I could hardly believe my own Eyes. But my Guide gave me to underſtand that the Quarries that afforded the Marble which adorn'd this ſumptuous Temple, were not far diſtant. And then conſidering with my ſelf, that that ſame Luxury which ruins larger and more Potent States than this, was baniſh'd hence, I began to think, that in ſo many Ages they might have probably heap'd together ſo much Gold as I ſaw.

From thence I went to the Piazza of the Schools, where ſtands a Fountain adorn'd with a larger Aigret than both thoſe together in the *Vatican*: And the fall of the Water like Dew, is ſo artfully contriv'd, that the Beams of the Sun continually form in the driſling Rain the Daughter of *Thaumantes*.

The Piazza of the Council Ward was adorn'd with a more Magnificent Fountain representing the Celestial Sphear, supported by a Column of Granate Stone; so conformable to the Systeme of *Copernicus*, that I began to think that some of his Followers had communicated his design to these Philosophers; but they told me that the same Doctrine had taken Root in their Schools above a thousand years before; and that as for *Copernicus* they had never so much as heard of his Name. The Globe of the Sun, which makes the Center from all the Points of its Convexity, casts an infinite number of watry Beams, with which it besprinkles the Earth; the Moon, withal the rest of the Planets, and all the Parts of the Spherical Concavity, whence the same

same Beams descend like Rain into a Receptacle fashion'd like a Roman S or *Oget* in Architecture, made of a Stone so hard that they were twelve years before they could hollow and polish it.

In this *Piazza* live the Thirty, who assemble every Morning in the hall of the Grand Palace, either to do Justice to particular Persons, or to consult about the publick Affairs. If the President be indispos'd, the most Ancient next to him presides; and they Summon the Senior of the Two hunder'd and seventy to supply the number of the Thirty.

There are neither Proctors nor Notaries, nor Advocates to be seen in this Place, every one Pleads for himself. But if they find the Person to be uncapable to Plead for himself, he has liberty to bring a Philosopher,

who is his Friend, who does him that kindness gratis. I often frequented their Courts through pleasure, which I took in hearing the Polite Orations which are there spoken. For the stream of discourse is not interrupted with the irksom Citation of Law Cases, with which our Advocates stuff their Pleadings: They having no other Law to study but that of Nature, instead of the Volums of *Codes* and *Digests*, they read themselves, and draw from their proper Fund the Arguments by which they maintain the Right of their Cause, yet not without the flourishes and beauties of true Reasoning neither. Among the rest I was present at the Oration of a young Philosopher upon a Fact, which merits the Relation by reason of the Extravagancy of the Case.

Phi-

Philaretes (for that was the young Philoſophers Name) had made his own Caravan in the ſame Country Houſe with *Urania*, whoſe rare Beauty, accompany'd with her ſweet and obliging humour had render'd him her abſolute Adorer. But he was not her only Admirer, for he had a Rival whoſe Name was *Philip*; and the ſtrife was between theſe two who ſhould gain this Incomparable fair one by the Aſſiduity of their Services, or who ſhould give her the moſt undenyable Marks of his Paſſion. One day *Philaretes* being in the Fields, a Fire took hold of a Barn through which there was a neceſſity to paſs to the Chamber where *Urania* was crying out for help. Preſently *Philip* ran to her aſſiſtance, darting through the Flames, which a

Fire more scorching, though invisible, would not suffer him to be sensible of. So soon as he was got to his Beloved, he threw off the rest of his Cloaths which he had sav'd from the Flames by his swiftness, and of them makes a long Twist, which he girt about her waste, and so letting her down through the Window threw himself after her. After that he lookt upon her as the purchase of his Merit; nor did she her self scruple to declare her self in favour of him who had so generously expos'd himself to save her Life. *Philaretes* however ceas'd not to continue his Courtship, extenuating the Gallantry of his, and still speaking slightly of the danger to which he had expos'd himself for her sake.

Some time after *Philip* put two young

young Colts into his Chariot on purpose to try them before *Urania*; to whom a Companion of hers being gain'd before hand by her Lover, made a propoſal to get up into his Chariot and take the Air for a Mile or two, engaging her ſelf that care ſhould be taken of the Sheep till their return. But they had not rid above four Furlongs, before the Colts, being frighted at the ſhade of an Oak, fell a running with ſuch a fury, that all the Skill of their Driver could not ſtop them, ſo that *Philip* was conſtrain'd to leap out of his ſeat to take hold of the Reins, but he was too feeble to be their Maſter: inſomuch that now obedient to nothing but the Impetuoſity of their fury, they had already whirl'd the miſerable *Urania* within ten Paces of a dange-

rous Precipice, which *Philaretes* perceiving, ſcotch'd the Wheel of the Wagon ſo luckily, that he had time to get before, and with his own Body to prevent the furious Animals from running any farther. By that means he deliver'd his Miſtreſs from the danger, but it coſt him the loſs of his right Leg, which was ſo broke and maſh'd, that there was no cure for it, but by the Amputation of the Member. That unfortunate Maim, which ſtill pleaded in behalf of *Philaretes*, oblig'd her to give him the precedency in merit, yet ſhe knew not how to reſolve to withdraw her heart from *Philip*, to beſtow it upon a Mutilated Lover. At length after the Services perform'd, they return'd all three to the City, where *Urania* being preſs'd by her Parents, declar'd

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in favour of *Philip*. Whereupon *Philaretes* understanding her resolution, took upon him another Resolution, that is to dye. Now though by the Law of Nature, which only takes place in this small Territory, a Man might lay violent hands upon himself without a Crime, however who does it without consent of the Council, is lookt upon as an uncivil Companion that would take a Journey without taking leave of his Friends; and therefore there is a Decree, that his Body shall be carry'd forth of the Territories of the State, as a Fugitive adjudg'd unworthy of burial. Thereupon the Dispairing Lover to avoid the scandal and Affront, requested leave to make himself away in this manner.

My Lords, if there be no per-

son

ſon within this venerable Aſſembly that has experimented the Rigours to which I am reduc'd by the exceſs of my Love, it will ſignifie nothing for me to ſpeak, ſince I have nothing to hope from the Equity of my Judges. It behoves me to be a perſon that has loved with the ſame Paſſion, which ſtill I have for the fair Urania, *notwithſtanding her Refuſal of me, to be in a capacity to do reaſon to the Juſtice of my demand. But if there be not any Perſon here, as probably it is ſo well experienc'd, the Torments which I ſuffer being too violent to continue to that venerable Old Age that adorns thoſe Seats of Judicature, I hope that Reaſon will ſupply the defect of an Experience which your Wiſdom was too great at any time to undergo. The loſs of ſo principal a Member had been a pretence ſpe-*

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cious enough for me to have demanded your Permission to die; and I had done it before now, had not my hopes of possessing Urania *moderated in some measure the bitter Woes of my languishing life, after that only Blessing has failed me, that could create within me a desire to save it. Now then since her Resolution has condemned me to Miseries that ne're will end, and that by this condemnation I find my self a burthen to my self, troublesome to my Parents, ridiculous to the World, and unprofitable to the State, I have bethought my self, that there is no other way to shun this perpetual and cruel Torment, but by the only way that Nature puts into our Hands. You grant it to a poor decrepit old Creature, with the same Freedom as you permit the pulling down of a House when it is ready to fall.*

Nor-

Nor do you refuse the same leave to young Paralyticks, nor to any person that is seiz'd with an incurable Distemper. Seeing then my Disease is such that nothing but death can cure, it is not reasonable that you should deny it me, seeing my Condition is worse than that of the most miserable. Now if my misfortune will not prevail to perswade you to do me justice, I beg your Permission as a Favour.

The Novelty of a Cause, for which there had not been a Presidént in any Age before, so strangely surpriz'd the Judges, that they had never agreed in favour of the Suppliant, but that *Alcibiades* assured them, That he had just such another design in his Youth, from which nothing could have diverted him but the change of a better Fortune, and that most certainly it was a great

great piece of Cruelty to constrain a person to live whether he would or no, in torments unknown to any but himself that endures them. So that his Opinion having brought over those that dissented before, the President pronounced sentence in this manner.

Philaretes, *the Senate gives you leave to depart the World; you may do it when you please, and after what manner you think fit.*

But *Urania* being inform'd of the matter, came to the Senate to prevent him; for her heart could no longer resist the sensible Attacques of a Passion so tender. After Sentence pronounced, she met him coming out of the Senate-house, to whom *Philaretes*, preventing her, *Behold*, said he, *my Goddess, the Victim which my Love offers to your Divinity! How!*

How! said she, *have they pronounc'd the Sentence of my Death? For your Death will infallibly be mine. No,* replied *Philaretes, I am going to die, that you may live and enjoy your full of Happiness and Content.* At those words she seemed to be in a Trance; from whence recovering herself, she accompanied her Martyr to his Lodging, and besought him to surcease the Execution of the Decree for some days: Which he did, in regard his Affection had rendred him a perfect Slave to her Will. All that time she spent in perswading him to live, with an absolute Promise to marry him. But it was impossible, out of an Apprehension that the Senate would take him for a meer Deluder and a *Braggadochio*. *Urania* therefore seeing him unflexible, resolv'd

ſolv'd to follow his Example, no leſs tormented than her Lover; and the better to bring her Deſign to paſs, ſhe requeſted him only to marry her before he died; to which, not knowing the deſign that lay conceal'd in her Breaſt, he readily conſented. Thereupon they were married in due form, with the mutual Conſent of their Parents, who kept the Nuptial Feaſts according to the Cuſtome. At the end of which, *Philaretes* withdrew himſelf privately from his Father-in-law's Houſe to go and kill himſelf in his own, without the knowledge of his Wife. But he could not deceive her, for ſhe was ſoon at his Heels, and finding him ready to ſwallow a large Quantity of *Opium*, which his Mother had brought him in a Gold Cup; *Since*, ſaid ſhe, *I*

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can by no means engage you to live with me, neceſſity obliges me to end my days together with you. And ſo ſaying, ſhe deſir'd her own Mother, who had follow'd her, to prepare her a Cup of the ſame Beverage, which could not be refus'd her, ſince the Cuſtom of the Country permits that ſuch Wives who will may follow their Husbands in death. Thereupon the two Mothers paid that mornful Office to their Children with thoſe ſad Sentiments which are natural to Women upon ſuch Occaſions. They drank both together, and then embracing each other, after a thouſand tender kiſſes, they both fell into a ſweet ſlumber, never more to wake. Their Bodies were both burnt in the ſame Funeral Pile, and their Aſhes being mix'd together, were thrown upon the ſame Bed

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of Earth, according to the Custom of their Funerals. However to preserve the Memory of so rare an Action, they caus'd to be engrav'd upon a Marble Monument against the Garden Wall two Rings one within another, in the midst of a flaming fire, with this Motto οὐδὲ θάνατος, to intimate, *That neither Death it self could part them.*

The Wards are subdivided into Tribes; the Council Ward into Twelve, the Suns Ward into Thirteen, and the Schools Ward into five only; because the Colleges and Manufactures take up the greatest part of it. The Council of *Thirty* also deputes Three out of the Two hunder'd and seventy to govern every Tribe; of which the one takes care of the Concerns within, the other without; that is to say, of the

the Farms belonging to his Tribe, and the Third is ſuperintendant over the Magazines; for every Tribe hath its particular Magazines, to which the private People repair every day to fetch their neceſſary Proviſions. There is nothing of ſervitude among them, for they are all their own Servants, only when they grow old they are waited upon by their Children, who upon their returns from performing their Duties in the Farms, or other Places, retire to their Parents whom they Honour and Reverence as long as they live.

The Schools are their Seminaries of Vertue, Sciences and Arts, as well Military as Civil, where their Children are educated under excellent Matters, who the firſt year trie the Diſpoſition and Genius of their Scholars, and if they

they find any one uncapable of learning, they inform the Superintendant, who ſends him to the Manufactures with leave to make choice of what Trade he pleaſes, which he is taught by Maſters made choice of by the Council of Thirty: And under theſe Maſters it is that they follow their ſeveral Callings, in ſeveral Apartments of the Building, beſtowing their pains upon all things either neceſſary or ſeemly for the uſe of human Life, and their Labours are afterwards diſtributed into the Magazines for the common Service of the People.

The firſt things taught in theſe Schools are the Mathematicks, of which they learn all the Parts, even to Aſtronomy, wherein they excel: For as for Aſtrology they reject it as a frivolous thing. And indeed I could wiſh that

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ſuch as waſte their Time in that Study, or make it their buſineſs to conſult our Aſtrologers concerning their future Deſtinies, and all ſuch who ſhall read theſe Travels had the ſame ſcorn and contempt of Aſtrology which this wiſe People, by me ſo fortunately diſcover'd, have. Give me leave therefore to ſay this by the by, for the Edification of my Reader, ſince ſo fair an Opportunity preſents it ſelf, that I my ſelf formerly ſtudy'd this Art, and had made ſo fair a Progreſs in the knowledge of Schemes and Horoſcopes, that I began to be in high Requeſt; but more the ſucceſs which my Maſter had who taught me at *Rome*, who was Aſtrologer to Queen *Chriſtina*. However the better to aſſure my ſelf of the ſolidity of this Art, I was reſolv'd

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to ſurprize him: To this purpoſe, one Morning I preſented him the Figure of my Nativity, which I had been calculating all night long, accompany'd with his own Directions. Very true it is, that he knew of himſelf that it was mine; but then the Oppoſition of Saturn to my Aſcendant in the third Degree, which is my third Year, he made a doubt of it, not believing that I had eſcaped ſo fatal a direction. Thereupon requeſting him to tell me what it was, *A Shipwrack*, ſaid he, *wherein I ſhould abſolutely periſh.* This anſwer, more convincing to me than that of *Thraſibulus* to *Tiberius* in the Iſland of *Rhodes*, made me ſtand in Admiration. Afterwards ſearching by what means I might avoid the danger, he obſerv'd that Venus came to my aſſiſtance,

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by correcting the Malignity of Saturn. This lucky Accident having encourag'd me to make a farther Progress in a Study, whereby I thought to have rais'd my self above Humanity, I fell to it seriously, and spent six Months in the examination of *Ptolomy*, till I came to that passage, where he says, That they whose *Horoscope* or *Ascendant* the Leg of *Capricorn* governs, should be troubl'd with Diseases in the Legs; which is one of the grand Maxims held at this day by the Astrologers, as are all the rest of this great Master in their Art. But then said I to my self 'tis not the immoveable Point or space of the Heavens which influences, but rather the Constellation which is there plac'd, of which the Leg makes a part, and from whence that twelfth Part of the

Zodiack

Zodiack deriv'd its name, in the time of *Ptolomy*, above ſeventeen Ages ago. Now every Age the Stars of the Figure advancing a degree from the Eaſt to the Weſt, they ought to have recoil'd as much. Nevertheleſs our Aſtrologers at preſent call thoſe Parts or Spaces by the ſame name, and ground their Predictions thereupon, as if the Figure were ſtill fix'd in the ſame place. Beſides ſuppoſing that the Leg of *Capricorn* had not chang'd place, who does not diſcern that this Maxim was grounded upon the Relation of one Limb to another purely Imaginary, there being nothing of Reality in any of theſe Figures; ſo that the Foundation of their Art appearing to me ſo vain, I took a diſliking to the Science it ſelf. Many other Reaſons alſo ſo cleanly convinc'd me of the falſity of it, that at length I quite

and clean abandon'd it. Seeing that if the Aſtrologer lit upon a paſt Accident for once, I attribute it, as the Learned Perſons of this Country of the Sun do, meerly to Chance, which ſometimes may produce a Truth among thouſands of Lyes.

From the Mathematicks they paſs to Grammar learning, withal at the ſame time to write and ſpeak well; and among all the other Dialects the *Attic* there prevailes, in regard that they have not had any Commerce with Foreign Nations, whence proceeds the Corruption of Languages; whereby it comes to paſs, that they have preſerv'd the purity of their own, as have alſo ſome Villages of *Greece* in *Europe*, where they ſpeak the pure litteral Greek; for that living at a diſtance from the Sea, and in a Country of difficult acceſs, they enjoy

enjoy the ſame good Fortune. For which, beſides the Teſtimony of *Davity*, I have alſo the Authority of the Reverend and Learned *Papa*, *Michael* of *Epirus*, who but lately aſſur'd me at *Venice*, that he had met with ſuch in his Travels.

By this time their Judgments being rightly inform'd, they become more fit to read Philoſophy, which they learn in the laſt place. They have alſo their bodily Exerciſes, being taught at the ſame time to handle their Arms both Rapier and Back-ſword, to ſhoot with their Bows, and to ride the manag'd Horſe, in a place appointed for that purpoſe, where alſo are admitted the Manufacture Apprentices. They never teach Logick nor Rhetorick; alledging that thoſe two Sciences are as natural to a Man as to goe, or to make uſe of his Hands; and that no man can arrive to be an

exquiſite Logician, or a perfect Orator that has not an excelling Genius that way. However they give their Scholars certain general Precepts, very much agreeing with the Maxims of the *Epicureans*.

They alſo read and expound in their Schools *Ariſtotle*, *Plato*, *Socrates*, *Epicurus*, *Democritus*, *Thales*, *Diogenes*, and all the ancient Philoſophers, of which we have only the Names; and whoſe writings they preſerve; leaving to their Scholars to chooſe what Opinion they think moſt probable. They alſo permit them to read the Poets, though very much incens'd againſt them, for their Invention of Fables concerning Deities that never were. For by the Converſe which I had among them I found that their knowledge in Philoſophy was altogether bounded by Sence, which they take for the only Rule of

of their Reaſoning, the Extravagancies of which are to be moderated and corrected by themſelves, being perſwaded that what cannot be apprehended by the Sence, is not at all, nor can be the object of our Meditations. To which when I anſwer'd that the contrary was taught in our Schools, that is to ſay that Reaſon corrected the Sence, they lookt upon it as ridiculous, as if a Blind man ſhould go about to correct his Guide.

They generally believe the Eternity of the firſt matter, not being able to conceive how any thing ſhould be made out of nothing; that the World with all its varieties was produc'd by the ſympathy and antipathy of the firſt Body's, which as they had no beginning will have no ending. They make ſome Bodies moveable of themſelves; others by the impulſe of

thoſe only in a void ſpace. They acknowledge no other Cauſe but one, which is the Material. For all which Opinions of theirs I do not here produce their ſeveral Reaſons, as deſigning at preſent only a Hiſtorical Relation; which elſe would require a larger Volume by it ſelf, which perhaps I may hereafter put to publick view.

If any one begin to broach new Opinions they cite him before the Council, who examine them, and if they find them ill grounded, the Perſon is not commanded to recant, but only to hold his Peace, under the Penalty of being put into the number of the *Scandalous*; a Liſt of whoſe names is affix'd to the Door of the Temple, there to remain to perpetuity: an affliction, which next to exile, they ſtand moſt in fear of.

Their Library more ſpacious than the

the *Vatican*, is ſo much the more Curious, by how much it is furniſh'd with an infinite number of Authors, of which we know not ſo much as the Names, and ſuch as liv'd before *Ariſtotle*. Thoſe they call the ancient Authors; for the Modern they eſteem to be thoſe that wrote after their ſettlement, which is above Two thouſand years ago. They ſhew'd me alſo Tranſlations of *Egyptian* Books, which make the World to be much more ancient than we believe it to be; our Chronology being no more than a Great Grand Child of theirs.

As for Printing tho' they well know what it is, yet they make no uſe of it; ſo that all their Books are in Manuſcript, either in Parchment or Paper, in the Greek Language, in regard they know no other; unleſs it be the *Tartarian*,

which by what means ſome of them come to underſtand I ſhall relate in due place.

They diſtinguiſh their Books according to the Quality of the Subjects. And if any Author of their own writes any thing new, his Book is not admitted into this Noble Society of Volums, till it has had the Approbation of the Council of Thirty: Private Men may have it before, but few care for it till then; ſo great a veneration they have for the Judgment of that moſt noble Aſſembly, all compoſed of learned and choſen Men, the flowre of Philoſophers, as are alſo the two hunder'd and ſeventy.

Among the Legiſlators, I ſaw the Pentateuch of *Moſes*, tranſlated by the care of *Alexander*, and ſent to his Maſter *Ariſtotle*, as ſome Lines under his own hand, at the end of *Deuteronomy*, witneſs.

neſs. I ask'd them their Sentiments concerning that Law; to which they anſwer'd that they had a great eſteem for the Moral part, diſlik'd his Sacrifices, condemn'd his Ceremonies, and for his Hiſtorical part, ſome they deem'd probable, the reſt very improbable: One of the Company added that he was a Philoſopher, that he had too enigmatically deſcrib'd the Generation of the World, and of the Creatures therein to a blockiſh ſort of People, uncapable to apprehend it by methodical Reaſoning: That he believ'd with *Moſes*, that man was produc'd out of the Earth, and that without doubt he had borrow'd that Opinion from the learning of the *Egyptians*, among whom he confeſſes himſelf to have had his Education.

At length I came to the Book which was left by the *French* man

of whom I have already made mention. They kept it apart, not knowing where to range it, because they did not understand it: I found it to be a New Testament. Whereupon they earnestly requested me to translate it for them, if I thought it worth my while. Upon which I pull'd out a Greek Testament out of my Pocket, that had been my *Vade Mecum* in all my Travels, and by way of prevention, instead of a Translation, said I, here is the Original, which you may read at your leisure, because I do here present it to your Library. At which they were overjoy'd, and gave me a thousand Thanks. After which they led me into the Apartment where all their Curiosities were kept; and there I beheld a Collection of all that ever the Bosom of Nature produc'd, or ever was invented by Art. Among the rest

reſt I ſaw ſeveral Caſes of Letters with all the furniture belonging to a Printing-Houſe; ſeveral ſorts of Fire arms, of which they prais'd the Invention, but condemn'd the uſe as treacherous and cruel; *Pyrobolick* Mirrours, that caſt forth Fire in a moment; a flying Engin; Proſpective Glaſſes, by which I could diſtinguiſh in the Moon Hillocks, Valleys, Medows, Forreſts, and if not Animals, at leaſt ſome ſmall moving Machines. They alſo ſhew'd me in the ſame place, Monſters, half men, half beaſts, of I know not what kind, preſerv'd in Chryſtals fill'd with Spirit of Wine. Microſcopes, ſhewing all the Vital Parts of a Hand-worm, and of all thoſe little Inſects flying in the Air, which the moſt piercing Eye could hardly diſcern without the aſſiſtance of theſe Glaſſes: Curious Watches and Clocks, of which

which they make no uſe, as believing them ſuperfluous, in regard that being ſo expert as they are in Aſtronomy, they can tell what hour it is either by day or night; for that the Air is not there much ſubject to be overcaſt. As for their Climate their own Aſtronomical Obſervations reckon it two and forty Degrees, far from the Equinoctial Line; and their own Miridian is the firſt in their own Maps.

Now tho' they inhabit a Country abounding in all things that may render Life agreeable and commodious, yet they live after a moſt ſparing and auſtere manner. For they affect not the delicious taſtes of Drink or coſtly Viands, unleſs when they are ſick, or make great Banquets, which they never do but only upon certain Occaſions, and that very rarely, as at Weddings, the Birth of their Children,

dren, Receptions of Strangers or the like, without being thereto conſtrain'd, however by any Laws or Decrees. They eat about ſome three hours after they riſe in a Morning; but their chief Meals are in the Evening about three hours before they go to bed. Their Magazins furniſh them with courſe Food, Bread and Wine; but for Veniſon and Fiſh they eat none, but what they hunt and catch themſelves, or what their Children ſend them from their Country Houſes.

Their Habit is plain, made of Woolldy'd of a Violet Colour for the Men, and white for the Women; which is the only diſtinction of their two Sexes. As to the faſhion, it is the ſame us'd all along by the Ancients, with a Stole upon their Shoulders after the manner of the *Venetians*, to cover them

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in the Country from the Sun, or when they are forc'd to go in the Rain. As to other things, bare-headed and bare footed, only in a Leather Sandal lin'd within side with Wooll. They that have Jewels may wear them; and as for the three hunder'd they are distinguish'd by their Scarlet habit, which none besides are allow'd to wear.

There are no profess'd Physicians among them, for they all understand Physick. 'Tis very true that in difficult Cases they call a Philosopher, who comes upon the same Conditions as their Pleaders without any Fee: Their usual Remedies they take from Trees, Herbs and Roots growing in their own Grounds, which have the same Qualities, with Cassia, Senna, and Scammony, and with which they suddenly cure all Distempers that are curable. For in regard

that Noble Science is there practis'd for no advantage of gain, the Philosopher who is sent for never seeks to prolong the Cure; besides that making up their Prescriptions themselves, they have nothing to fear on the Apothecaries part, whose Avarice or *qui pro quo* often times does the Patient more injury than the Distemper it self. There is not a Surgeon nor a Barber to be seen, for they never let blood, as not being to be perswaded that they ought to wound a Patient to cure him; or that the Blood which is the seat of the Soul, with which it has so strict an Alliance, that it seems to be inseperable, ought to be spilt to make it better, seeing that which remains in the Body is as bad as before the Blood letting; but that it is better corrected by *Cathartick*s, which separate from its Mass the Humours which

which infect it, without taking away that which is good, and that the quantity of it may be diminish'd at any time by Diet, Exercise, and Sweating.

As to Wounds and Bruises, they proceed after the same method as in Fevers; that is to say, they cure themselves with the assistance of a Philosopher if need require.

The Women shave and trim their Husbands, of whom they are so jealous, that they will not suffer any bodies hands to come neer their Faces but their own.

The Philosophers have also specific Remedies for the Diseases of the Soul, the continual use of which fortifies the Memory and purifies the Wit in such a manner, that they will make a Dunce Ingenious. It is a Composition of which we have the Ingredients in this part of the World; and of which I have often

often made uſe ſince my return into Europe, with good ſucceſs as well to my ſelf as to others. You ſee there none that are troubl'd with the Gout, in regard they are both ſober, temperate, and active; beſides that the Continence of the two Sexes is ſo great, that there is no harbour there for that ſame Diſeaſe which the *Italians* call the *French*.

If a ſick Perſon be given over as paſt recovery, there is no need of a Comforter, becauſe they do not conceive there is any evil in death, which they look upon as only a meer Ceſſation from Action and Thought, which may poſſibly return one day, if the Particles from whence the ſame Action and Thought deriv'd their firſt beginning ſhould happen to reunite. The Children burn the Body of their Parents deceas'd in their own

own Gardens, and ſcatter their Aſhes upon the Earth; believing that the enlivening Atoms are chariotted up in the Flames to their firſt Original, which they believe to be the Sun; and by their mixture of the Aſhes with the Earth, they believe that in eating the Plants which proceed from thence, that they enliven the more groſs and terreſtrial Portion of their Parents. To ſpeak the truth, I attribute the goodneſs of the Air which they breath in thoſe Parts, partly to this Cuſtom, which renders it ſo free from thoſe Infections which the ſtinking Exhalations of the Bodies interr'd in our Cities are the certain cauſe of among us.

In regard their Commerce is not great, 'tis not very poſſible ſhould be Rich. However they are not poor neither; for that the fertility of the Soil furniſhes them with all things

things necessary for the support and pleasure of Life, and to spare. So that they send the superfluity of their Provisions and Manufactures once a year to a Fair that is held between the Confines of this State, and the *Great Moguls* Country, where they Barter their Commodities for Pearls, Diamonds, and other Precious Stones, or else for Gold and Silver coyn'd, for the benefit of the Publick Treasure, which surpasses in value those of St. *Denis*, *Loretto* and St. *Mark*, put them altogether tho' they be the Richest that I have seen in Europe. Nor do they prohibit private Persons from sending their Goods thither, and Trading upon their own accounts. For after they are out of their times, and have done that Service which is requir'd from them for the Benefit of the Country Farms, or otherwise, till they come

come to be Thirty years of Age, they have then liberty to work at home, for the Ornament of themſelves and their Houſes. Beſides, that whatever they do for the Service of the Commonwealth is ſure to be publickly rewarded; and with this wealth, either purchas'd by their Induſtry or their Vertue, they feaſt and give Portions to their Children when they marry them.

Now altho' they lye ſurrounded by the *Tartarians*, yet are they not at War with any body: For the Great *Kam*, who has always had a high eſteem for them, by reaſon of their Integrity, permits them to live in Peace and Tranquillity one among another. In acknowledgment of which favour, they furniſh him at all times with a ſmall Regiment of 300. Men, under Thirty years of Age, who go to ſerve him voluntarily, and all the time

time that they ſtay there, is lookt upon as if they had ſpent it in the Service of the State. Theſe 300 chooſe themſelves their own Colonel, who ſwears fidelity to the Great *Kam*; who at his firſt arrival preſents him with very fair Arms and Weapons, and gives him leave to make choice of ſix Leiutenants, to Command every one under him Fifty Men a peice. Nor do they ever return from his Service without a conſiderable Reward; and they that ſignalize themſelves by any extraordinary Atchievement, are rewarded moreover according to their Merit. Thus it is that they come to underſtand the *Tartarian* Language, of which the People of this Country make uſe in their Commerce by the aſſiſtance of one or two of theſe Interpreters, who are deputed by the Council to attend the Fair.

When

When they are ready to March to the Great *Kam*, the Council gives them an Order to take Arms out of the *Arſenal*, which is always furniſh'd to Arm Sixty thouſand Men upon occaſion. Their Offenſive Arms are a Bow, a Scimitar, a Mace of Iron, a Javelin, and a Pike; their Defenſive only a Buckler and a Helmet.

All the while that I convers'd with them I could not find that they had any Notion of God after our manner; in regard that as I have ſaid, their Philoſophy ſolely depends upon Sence. As for thoſe Deities which either Poetry, Fear, or Imagination has ſet up, they are too wiſe to acknowledg; ſo that I have nothing to ſay concerning their Religion, except you call Religion that which they believe and practiſe concerning the Sun.

For they unanimouſly hold that Planet

Planet to be the moſt Lovely, the moſt Powerful, and the moſt Beneficent of all the Beings. They are perſwaded that it is the Soul of the World, and that the Beams of the Sun being incorporated into the Creatures give motion to their Corporeal Maſs, the external Figure of which makes the Principal difference which we ſee between them. Tho' they do not deny but that their different Internal Operations may proceed as well from the variety of little Bodies, with which they are mix'd, as from the Beams of the Sun more or leſs purify'd. They aſſert the Sun to be a Globe of Fire exactly rarify'd, and ſhining in the Center of the World, as being the heart which animates all the Parts of it; and the Element or Principle of Souls to which they all return upon their ſeperation from the Body,

as

as the Water returns to the Sea, discharging it self from the Land. Every tenth day of the year they go to the Temple to be there when the Sun Rises; and as soon as the Sun appears through one of those holes which mark out the Degrees of the *Eccliptick*, the Ἱέρεια or Priestess, who is chosen for the excellency of her Beauty out of all the Virgins in their Territory, ascends the uppermost Step that serves instead of a Tripos, clad in a Vestment of Cloth of Gold, with open and hanging Sleeves, whence, her Arms come forth cover'd with a fine Linnen shift, which is fasten'd together between her Elbows and her Shoulders with a Bracelet of Diamonds; her head Crown'd with a Garland of Flowers, a Necklace of large Peral about her neck; two Emrauld Pendants Pear-fashion'd, hanging

hanging at her Ears, her Hair diſhevell'd, criſp'd and curling without Art, and careleſly flowing down her Breaſt and Back; her Mantle claſp'd under her Chin, with an Oriental Giraſol, weighing thirty Carats, and enchas'd in Diamonds, of which a great number glitter'd upon her Fingers. To this Prieſteſs thus accouter'd, a moſt lovely Youth preſents her with a little Casket of Gold curiouſly wrought, out of which ſhe takes a certain quantity of Perfumes, which ſhe throws into the Perfumer of which I have already ſpoken; after the performance of which Ceremony, preſently you hear a noiſe of Trumpets plac'd upon the Corniſh, and after that a Symphony of excellent Voices and Inſtruments choſen out of the School, who ſing the following Stanza's, the Hautboys and Violins intermixing their harmony by turns. I

Φέγγος μεγαλοπρέπειον
Τȣ̃ κατ' ἐξοχὴν ἄσωμεν,
Τὴν τȣ̃ Ἡλίȣ δύναμιν
Δοξάζωμεν ἀνάῤῥητον.

Αὐτὸς ἔστι τὸ καθ' ὅλȣ
Πνεῦμα τὸ πᾶν ἀναπληρῶν,
Τά τε κάτω καταβαῖνον
Μῶν μήτρος, αὐτὴν ἔγκυει.

Παρὰ τȣ́τȣ διὰ μοίρας
Τῆς γενέσεως ἐλθόντες
Ἐις τὸν αὐτὸν ἐλπίζομεν
Ἐπανέρχεσθαι θανόντες.

Let us sing that Glorious Star
In splendid Lustre past compare,
And his surpassing Power extol,
Glorious and Ineffable.

He the Worlds Soul does all command,
Filling the Air the Sea and Land,
And penetrating Depths profound,
Impregnates all that's underground,

As by the first Decrees of Fate
To him we owe our Mortal State;
So do we hope, this Life once done,
All to return to him the Sun.

The

The People below also repeat these *Stanzas*, keeping time to their Voices with a confus'd but merry dance, while the Priestess is busily employ'd in supplying the Censer with Incence; who after she has sufficiently embalm'd all the People with her Perfumes, ascending by the middle of the Roof, goes up to the Sun it self to refresh him with a costly Repast; for they believe him to be nourish'd with the Exhalations which ascend to him incessantly, as well from the Earth as from the other Planets, by the Order of Circulation, which they acknowledge to be in the great World as well as in the *Microcosm*. The rest of the day they spend in Pastimes and divertizing themselves, either in their Houses, or in their Delightful Vicinities, which consist in Medows, Groves or Fishponds, which are form'd by

the Concourſe of the adjoining Rivulets.

From the Principal Outlets of the City, you walk to the Confines of their Country Houſes, under the Shade of long Rows of Elms planted in a ſtreight Line, which affords the pleaſure alſo of a fair Proſpect, to thoſe that promenade through the Chief Streets, at the end of every one of which there ſtands a Portal all of coſtly Architecture, which at night are only barr'd with a ſingle Draw-bridge about the height of a Man, as being made rather to terminate the ſight than for any defence. For the City has no more than one ſingle Moat of running Water, to prevent the entrance of Wild Beaſts, (which rarely happens) nevertheleſs they do adventure ſo far, by reaſon they are continually hunted by the Youth of the Country that are put to

to manure the Land. Beſides that they breed up great Maſtiff Dogs ſo ſtrong and ſo couragious, that they will encounter with ſucceſs the moſt Savage of Wild Beaſts, againſt which they only exerciſe their fierceneſs, being no leſs tame in the Company of Men, whoſe Guardians they ſeem to be, taking their Rounds day and night about the Fields, with their Iron Collers ſtuck with ſharp Nails. When the Hunters take a Lyon, or any ſuch dangerous and miſcheivous Creature, they nail him to a Tree at the Avenues into the Territories, as formerly the *Carthaginians* did upon their Walls. And indeed the ſmall number of thoſe Wild Beaſts which is to be found in a Country whither the numerous Herds and Flocks of Cattle are ſufficient Baits to entice them, ſhews them to be terrify'd by ſuch Executions.

Their Tillage and rural Habitations take their beginning at about a Mile distance from the City Moat; all the Delightful space between being allotted for publick Recreation.

Their year which begins just at the Winter Solstice, is divided into six and thirty *Decads* of days, and so they count the first, second, &c. day of every *Decad*; and the time which remains till the Point of Revolution, they call the *Surplusage*; and pass it altogether as they do the tenth day of every *Decad*. By which means they avoid the Fopperies and Trifles of *Bissextiles* and *Epacts*, which the most cautious corrections of our Kalenders cannot free from mistakes.

They begin their *Epochs* from the Solstice next ensuing the Installation of *Misargynes*, and adjust their Chronology by his Successors,

whose Portraitures to the Life they preserve in their Treasury, to the number of One hunder'd and fourscore, till the time of *Philopœmen*, their Chief President at the time when I was there. And this is all the Chief recompence of their Supream Presidents for all their care and pains in the Government of the State; the Publick Causes two fair Medals of his Face to be cast in Gold, of which the one is laid up in the Treasury, the other is bestow'd upon the Person himself, who leaves it to his Family at his death, as a Mark of Honour to encourage his Posterity to follow his Steps. In a word, for a Conclusion of all that can be said touching the Manners and Customs of these People, I must needs aver, that they are so regular and just, that the Age of Gold may seem to continue still among them

They mutually assist each other in all their Affairs, and love one another to that Degree, that you would take them all for Brethren.

Thus therefore having taken a view of all that was to be seen in this admirable City, I spent the best part of my Time with *Eugenes*, either in the Schools, or in the Library; where I was present at their Readings and Disputes. For besides the lesser Apartments appointed for their youth, there is one large Hall where the marry'd People of both Sexes meet every Morning and Evening, to hear the Discourses of Physick and Morality which the Philosophers there make in their several Turns; and where they take all the Liberty which our Preachers assume to reprehend Vice. Their Disputes contain nothing of the Pedantick, there is not to be heard *I deny your Major*, or *I*

prove

prove my Minor. The Head of the School propounds a *Theſis*, which a Schollar undertaking maintains with the beſt Arguments he can produce, and is then oppos'd by another; after which three Philoſophers give their judgment who has done beſt.

As to their Pronunciation it agrees with that of our Criticks; in which they differ from our *European* Greeks; and I made it my Buſineſs alſo to turn over the Books of ſeveral Ancient Philoſophers, which we want, the ſuppreſſion of which, though falſly, is laid to the charge of *Ariſtotle's* Ambition. By the reading of which I found the Modeſty of thoſe Great Men, who never aſſerted their Opinions like Arrogant Dogmatiſts, but only as Doubts, or as Anſwers which to them ſeem'd probable, in ſatisfaction of the Queſtions which were to

them propos'd. So that *Anaxagoras*'s Fire, *Thales*'s Water, *Democritus*'s Atomes, set forth by another whose name I have forgot, are only means to explain the Generation of things which to them seem'd probable, being there supported by Chymical Experiences without asserting any thing Positive.

Among their Authors of Mythology I found the Greek New Testament which I had presented them. Of which I demanded the Reason from the Library Keeper: who answer'd me, That he had observ'd most excellent Precepts of Morality therein; but by reason of a Celestial Genealogy, and some other particulars, that did not seem rationably to be believ'd, he had rank'd it among those Volumes, by advice of his Council compos'd of Four other Philosophers, deputed as he was, by the

Thirty.

Thirty. Thereupon I took an occasion to unfold to them the Principles of the Christian Religion, so universally believ'd by the Princes and Potentates of Europe; however without making any progress among them, because I had to do with People that acknowledg'd no other Authority but that of Sence and Reason, which cannot apprehend the Mysteries of Faith. But when I came to tell them of one Nature in three Persons, of two Natures in one Person, and one invisible incorporeal Deity, who was All in All, and All in every Part; born in a Stable, Crucify'd upon a Cross, and reproducing himself every day in a thousand Parts of the World to be swallow'd by his Adorers, they began to discourse among themselves that I was frantick, and talk'd already of sending me among the mad Folks, so

that

that I was forc'd to change my Language.

If there be ſuch a God, ſaid one to me, as you deſcribe, who would be Worſhipt by all the Earth according to the Religion which you propoſe, and that this Faith is the only way to gain Heaven, and ſhun everlaſting Torment, it had become his Wiſdom, his Goodneſs and his Omnipotency, to have caus'd it to have been divulg'd abroad at firſt through all the Univerſe, after the cleareſt and moſt intelligible manner imaginable, to prevent the ruin of ſo many Men who have periſh'd according to your Principles, for theſe ſixteen Centuries paſt, becauſe they never heard of any ſuch thing. Inſtead of expoſing an Innocent Son to the ſeverity of Torment, he ſhould have ſent him into the World with an Equipage anſwerable to his Birth,

Birth, that he might have been heard with more reſpect; with an Army to render him formidable; and with Lightning in his hand to terrifie thoſe that would not obey his Law. Here I ſhew'd them the neceſſity of Chriſts Humility, unfolding to them the Myſtery of our Redemption; and giving them to underſtand that there was no other way for the Redeemer to expiate our Crimes, and fully to ſatisfie the Juſtice of the Father. Where is that Judge, reply'd my Antagoniſt, that would condemn an Innocent Son for the ſake of Criminals? eſpecially it being in his ſole and only Power to ſave by a meer amniſty. Notwithſtanding all this, after I had laid before them all that the *Sorbon*, and the beſt Divines of the Church had taught me, of moſt profound and moſt refin'd concerning theſe Matters, I was conſtrain'd

strain'd to put an end to my Dispute; in regard those Gentlemen denying my Foundations, it was impossible for me to make any breach in their Belief.

I remain'd a whole Month in this Sun-adoring Country, sometimes in the City, sometimes in the Country, whither I kept some of the Citizens Company, who went to make merry with their Children. And indeed I could willingly have ended my days in this place, had not the Remembrance of my Friends and my Affairs in Europe oblig'd me to return. Which I did, after I had taken leave of the Senate, who order'd that I should be furnish'd with a Waggon to the Borders of their Territories; and that the Archon of the last Country Farm should in my behalf agree with a *Tartar* to conduct me to the *Caspi-*

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an Sea. I must confess, I made a Proposition to *Eugenes* and some others, to have taken a Journey into *Europe*; but they very frankly told me, That there was not any thing which I had related to them, concerning our Parts of the World that bred in them the least Inclination to undergo so great a trouble. Upon that I presented my Friend with an Embild surrounded with Diamonds, and he presented me with the Works of *Democritus*, and *Thales* the *Milesian*, together with a certain Stone, which our Lapidaries know not what to make of. After that taking leave of my Friend upon the Frontiers, whether he had accompany'd me, as well out of friendship, as by the Orders of the Thirty, in hopes to see each other again, I betook my self to the Conduct of my *Tartar*, who taking a neerer but more difficult

ficult way than what I had travell'd before, gave me opportunity of seeing several Countries, not much unlike those Beautiful and Charming Glooms that adorn the *Alpes* of *Switzerland*, of which I intend to give a Description, if these my present Travels find a favourable reception.

In six Weeks time I came to a Village by the Sea-side, where to comfort me for the loss of *Eugenes*, I had the happiness to meet with *Mouthresor*, who after the usual Embraces, and Tender Expressions, which such an unexpected meeting could invent, gave me an accompt, how that after he had been carry'd away by the impetuosity of the Current, he enter'd into a deep Water, salt and still; which made him believe himself to be in the Sea, where he often lanch'd himself forth according to

the

the Art of ſwimming; that at firſt he found ſome reſiſtance at the top, which made him ſwim between the two Waters, darting himſelf forth withal the ſtrength he could, till at length he gain'd the Shore of the Sea that waſhes this Coaſt. I ask'd him what he ſaw remarkable under that ſame *Tartarian Panſillipus*. To which he anſwer'd that by the thick darkneſs of that dreadful Cave, tho' it were at Noon day, he could make no Obſervation by his ſight, but that his Ears were terrify'd with a Horrid Whiſtling, of which he had no time to examin the Reaſon, in regard his Thoughts were all employ'd how to ſave himſelf. After that we made a Relation one to another of our paſt Adventures, while we ſtaid to embark in a Fiſher-boat, like thoſe of *Marteguois*, and ſo ſwift that it brought us to *Santa Maria* in four days,

days, from whence we held the same Course backward as we had done forward.

Returning through *Athens* I visited my Host *Epiphanes*, who receiv'd me with a great deal of joy, returning me a thousand thanks for the good Effects of my *Antipodagricon*, finding himself absolutely freed from the Tormenting pains of the Gout by the use of it. And I should have been much more glad to find my self so Instrumental in the Recovery of a Person from whom I had receiv'd so much kindness, had not my Joy been abated by the news which I receiv'd at the same time of the death of *Demetrius* and *Constantine*.

From *Athens* I had a design to have taken a Journey to *Parnassus*, but understanding I should see nothing but a Mountain, like to other Hills, without any Footsteps

of

of Antiquity, I laid aside those thoughts. For I am not of the humour of many Men that put themselves to a great deal of trouble, meerly that they may be able to say they have been at such or such a place when mention'd in Company. If the Beauties of a Country do not draw me thither, there must be at least some remainder of those that formerly inhabited those Parts, whence I may in some measure understand the Fashions of Living, and Customs of a People whom History has represented to the World with Applause; nor is the knowledge of the Manners and Customs of the present Inhabitants, able to make a Parallel between them and their ancestors unworthy a Man of Wit; and therefore above all things I flye to a place where once Learning flourish'd. If a Traveller does not propose to himself these Advantages,

ges, he will find himself often deceiv'd, in regard he will not see the fourth part of what he expects, upon reading of Relations, no less flattering and deceitful than Paintings, that generally represent Faces much fairer then they are; unless it be that a Man is desirous to know of himself the Situation of Places, which I have found to be very much mistaken in the best Maps.

From *Athens* we return'd to *Naples*, whose delicious Climate constrain'd *Monthresor* to stop there. For my own part I return'd into *France*, where after I had experimented all the Rigours of a Cruel Fortune, in the year 1676, I embark'd at *Rochel* in an *English* Vessel, which brought me to *Plymouth* the 28*th*. of *September*, having a desire to terminate my Travels and my days in this Kingdom. But the Enemy of my repose would suffer me to take no rest, having found

found out new neceſſities for me to reviſit as well *France*, as ſeveral other parts of *Europe*, through Roads not common, where I have made ſeveral Remarks, which I ſhall communicate to Publick view, when I underſtand what kind of entertainment this my firſt Volume has receiv'd: For nature not being wholly ſhut up in one ſmall Corner, it behoves a Philoſopher to ſound for Experience in various Parts, which he cannot otherwiſe do than by Travelling; elſe the Company of Learned Men and rare Wits, which are in Kingdoms and Countries like ſo many *Phœnixes*, is not to be acquir'd, but by a ſtrict ſurvey of thoſe Kingdoms. And indeed by the means of theſe two aſſiſtances it was, that I found what I ſought for in the Study of Philoſophy, which of all the Studies I have labour'd in, even to the maintaining of General Theſes, concerning

cerning all that could be known, is that which I have taken most delight in all my Life time for these thirty years together, that I have apply'd my self solely to it, renouncing all the rest, excepting only Physick, which following like her Daughter so close at the heels, no less deserv'd my Courtship. Besides that the exact knowledge of the Body of Man, which she promises her followers, making me hope that she would favour my designs of diving into the Secrets of Nature, bred in me a strong Inclination from that time forward to apply my self devoutly to that Science. And the Progress which I made both in the one and the other seem'd sufficient to my Friends to importune me to take the Degree of Doctor in both Faculties. Wherein I prov'd successful with all the Honour that an Honest Man could wish for, during a Winter

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that I sojourn'd at *Padua*, after I had undergone the utmost rigours of a strict Examination both in Publick and Private. Nor was it less than I desir'd; tho' being inform'd of my Birth, they would have treated me more Nobly, that is to say, they would have pass'd me without Examination. However though I hold my self highly honour'd with these two Degrees, yet I do not pretend to value my self upon that of Physick; as being too mean and prostituted to the most ignorant in the *Esculapian* School, who arrive to be no more than bare Mountebanks; besides that the Faculty is extreamly decry'd by the Dishonour done it by idle and silly Practitioners. Neither do I practise it my self, as well to avoid the Reproaches to which a Physician is expos'd if he fail of success, which often befals him, as for that my Constitution will not brook

that

Physician is forc'd to swallow for his Breakfast, when he comes to do his Duty; according to the Verse, *Stercus & Urina medici sunt prandia prima.*

To what purpose, then (will some object) are all those noble Secrets which you have acquir'd in your Travels? What will become of your *Pneumatopharmacon*, that will create a Memory and Understanding in those that want it? that excellent Remedy against the Gravel, and that other which unfetters Gouty Feet, extirpating the Cause of the Distemper? To which I answer; these are Medicins which I give to such as think it worth their while to desire them, where I live at my House in *Beaufort Buildings* in the *Strand*, in the Court that goes from the *Fountain Tavern* to the Water-side.

MVSEVM BRITANNICVM